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The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XI. NEW YORK, THURSDAY, NOVEMBER 17, 1859. NUMBER 572.

Our Special Contributors.

ABOLITION PREACHING DISCOVERED TO BE POPULAR.

We owe our thanks to the newspapers that have given publicity to a letter addressed to Rev. Mr. Spurgeon of London, containing a description of what we know, and what all the world knows, to be true, concerning the opposition of the churches and the ministry in this country against Abolitionism; also *concerning* the difficulties and enmities that any church and pastor must encounter, if they proclaim the Word of God against slaveholding as a crime, and slaveholders as menstealers. A striking evidence of this is in the fact that the very men who have been berating and abusing us, for so preaching the Word of God, denouncing us as fanatical, insane, malignant, fiery-tempered, denunciatory, wrathful, do now, the moment we have made it known in Great Britain that such is the temper of Christian conservatism in this country against the preaching of Abolitionism, turn round and abuse us as guilty of egotism and slander; egotism in proclaiming our own church as almost the only church where the Word of God is preached persistently, plainly, and on the Sabbath, against slaveholding as sin, (the very practice for which they have denounced us as being insane;) and slander, for intimating that almost nowhere else is the abomination of such alleged political preaching committed. They accuse us of slander in affirming that preachers almost universally abhor and avoid that very kind of preaching, the abstinence from which, and its careful avoidance, they themselves have applauded as the perfection of Christian wisdom and conservatism.

The truth is, that while such men abhor the taint of abolitionism on this side the water, they would be very glad to get the reputation of it where any popularity is to be gained thereby. They denounce every man who will preach against slavery here, and at the same time denounce any man as a slanderer of his country who exposes abroad the fact that such preaching is so hated and forbidden! But if it is the very perfection of a conservative piety to keep the subject of slavery out of the pulpit and the church, to silence the Word of God in regard to it, and to keep down all agitation of it, as a desecration of the Sabbath, and a pernicious, fanatical ultraism, why should they be enraged at having it known abroad that this kind of piety is almost universal, and that they are quite successful in tabooing and muzzling the church, the ministry, and the pulpit! Moreover, let them point out, if they can, one single pulpit, where the Word of God is perseveringly proclaimed, *on the Sabbath*, against *slaveholding as sin*.

Two of the prominent pastors in this city are, we believe, just at this time preaching their twenty-fourth anniversary sermons, and recounting how many thousand discourses they have given to their people. *Will the respected* editor of *The New York Commercial Advertiser* have the kindness to inform us if ever either of these pastors preached one solitary sermon or lecture, either on the Sabbath or a week day, against the reigning sovereignty of our country? Will he tell us if he ever heard any such sermon preached in the church which he attends? Will he inform us if he has ever known of any such sermon on the Sabbath, by any preacher in the whole Presbyterian Church, New-School or Old? Will he say that it is *not* true that the whole church is set against such preaching; that it is odious and unpopular in the extreme; or that pro-slavery doctrines and sentiments are *not* combined with the highest professions of orthodoxy and piety? He is too regardful of the truth, and has too much regard likewise for his own reputation for honesty and common sense, to make any such denial.

The editor of *The New York Times* has designated our application for sympathy and aid from the friends of the enslaved, in the fearful conflict we are now waging against the slave power in our own country, as a disgraceful appeal! We desire it to be distinctly understood, that so far from regarding it as in any way disgraceful, we are thankful to God that a Christian Public exists in Great Britain untainted by slavery, to whom we can appeal for aid, secure of their sympathy. And as to our *need* of such aid, since it is in the noblest cause both of humanity and piety that we have been contending, in behalf of the oppressed and enslaved, and for the freedom of the truth of God against oppression, it is the highest honor for any church and ministry to have been exposed to difficulty and the endurance of reproach and injury in such a cause. A church that is made poor by the energetic and effectual opposition it has maintained against the sin of slaveholding, and the muzzling of the Word of God on that subject, may well thank God for a poverty so produced and encountered, and may be proud of the necessity of seeking aid for maintaining the conflict against this gigantic, despotic, all-conquering iniquity and cruelty.

Often in this conflict we have had occasion to recur to the lines in one of Churchill's vigorous satires:

> "The man whose hardy spirit doth engage
> To lash the vices of a guilty age,
> At his first setting forward ought to know
> That every rogue he meets will be his foe."

But quite as often have we remembered Burke's noble declaration, that it was not only in the Roman customs, but it is in the very nature and constitution of things, that obloquy and abuse are essential parts of triumph. We have persistently attacked slavery and slaveholding as a sin condemned of God in the same category with murder, and sentenced by him to the penalty of death. We have affirmed that all persons guilty of it ought to be excommunicated from the Christian church, and that the American Board of Commissioners for Foreign Missions, and every Missionary Association, ought to condemn this crime, and forbid its sanction in missionary churches, using the utmost of their authority and moral power against it. Instantly the minions of the slave power, and the apologists for slavery, have attacked us, denounced us as malignant, vile-tempered, bitter, malevolent, insane. We have been publicly posted as crazy, and the accusation of madness has been so reiterated, and the warnings against it and us so reverberated, and the representation so widely credited, and we have been so universally charged with *ultraism*, a synonym of lunacy in the minds of many, that we really began to feel that we stood quite alone in this madness. And we have expressed this belief. In the progress of the malady, we have been compelled to acknowledge that it was a solemn truth that our Church of the Puritans was almost the only church where the Word of God was preached directly, persistently, and on the Sabbath, against slaveholding as sin. We have confessed that we were thus crazy, and that nearly the whole Christian world besides, in our country, had kept their senses. We have had the audacity to intimate this to our sympathizing Christian brethren and friends on the other side the Atlantic.

But now suddenly our accusers and enemies turn round and tell us that we are egotists and slanderers, not merely madmen, for that there are scores of popular and distinguished preachers as mad as we; only that *their* madness does not diminish their revenues, does not make them poor, does not interfere at all with their popularity, but rather increases it. There are scores of as faithful preachers of abolitionism by the Word of God, only their madness does not make their people mad, does not rouse up any opposition, does not drive away any of their hearers, but is soothing and gentle, winning and lovely, sweet, attractive, and mild. They can preach abolitionism so lovingly, so attractively, that their very Southern brethren are drawn to their hearts in sympathy, and no slaveholder objects to the preaching. They can direct the thunderings and lightnings of the Word of God against slaveholding as a system, or at least against its abuses, and yet not offend the slaveholder, nor the apologists for slaveholding, but can still sail upon the tide of popular applause, even with their avowed abolitionism. And is not this a great and glorious triumph, and ought we not to rejoice to find seven thousand such prophets in Israel, who not only have not bowed the knee to Baal, but persistently, on the Sabbath, preach against him to his face, and denounce the whole multitude of his worshipers, with popular applause?

We should be glad to learn the art of such popularity. We should rejoice in such a discovery; but we really are at a loss to harmonize the popularity of preaching abolitionism with the universal denunciation of such preaching as a diabolical madness. We have not obtained the invention, and so, because we cannot drive this conflict of the Word of God against slaveholding as man-stealing, and continue, as a church, wealthy, fashionable, crowded, and popular, we are deliberately and seriously counseled to quit the city. We have received a public warning in one of the newspapers, that inasmuch as *our* preaching of abolitionism gives offense, inasmuch as it is, to say the least, not popular, but diminishes our revenues, and renders aid in this conflict against slavery somewhat desirable, therefore the Church of the Puritans ought to be suppressed. There are scores of preachers against slavery where such preaching does not prevent their popularity, nor is *their* abolitionism offensive to our Southern brethren; and therefore any example of abolition preaching which is unpopular ought to be put down. The Spartans never punished stealing, but only the being found out; it was a virtue to steal adroitly, a crime to be discovered. Just so now, if any man will preach against slavery so as to please our Southern brethren, enlarge the church revenues, and secure the popular applause, he may be permitted to stay in the city; he shall be rewarded; but if he preaches abolitionism in an unpopular way, if he is so ill-tempered as really to abhor slavery, and so ill-mannered as to show that he abhors it, and so direct and offensive with God's Word as to prove from it that the slaveholder is the man-stealer, and ought to be excommunicated from the Christian church, thenceforth his pulpit and church must be suppressed, and himself expelled as a malignant and a madman.

Let our anxious and sympathizing readers be encouraged. There is progress. It is not abolitionism which is feared and hated in the city, but unpopularity and poverty. The proposition to suppress a church, not because it goes against slavery, but because in this conflict it was in danger of becoming poor, is novel, but it shows great advancement in civilization and morals. There was a time when you could set the mob against a church almost merely by pronouncing the word Abolitionism; wealth was no consideration at all. It is evident now that the contempt and dread of poverty have outrun the rage against abolitionism, and you secure its triumph, especially in the churches, the moment it will pay.

C.

CONGREGATIONAL CHURCH IN LIBERIA.

Our readers may not be aware that there is at Greenville, in the colony of Liberia, a church of the Congregational order. It was organized mainly by emigrants from Georgia, some of whom had been under the teaching of Dr Preston in the old Congregational church at Savannah. Mr. Henry B Stewart, himself the son of a slave, though inheriting freedom from his mother, was chosen by the brethren of this church to minister to them in the Gospel, and has for some years acted as their pastor, while laboring like Paul with his own hands. Churches of other denominations in the colony would willingly have assisted in ordaining Mr. Stewart, had there been any one in Liberia to represent the Congregational body. Failing of this, and wishing the *status* of a public recognition, he came to this country with a request from the church at Greenville, that he might here be ordained to the work of the ministry. A council of churches in New York and Brooklyn was convened for this purpose, and Mr. Stewart's credentials being satisfactory, and his examination creditable, he was publicly ordained in the South Congregational church in Brooklyn, on Monday evening, November 14th.

Rev. Charles B. Ray of the Bethesda church conducted the opening services Dr J P Thompson, Moderator of the council, preached the sermon, upon Christ's mission to seek and save the lost Dr. Budington offered the ordaining prayer; Dr Storrs delivered a charge, appropriate at once to the whole work of the ministry, and to Mr. Stewart in his particular field; and Rev. R W Clark gave the right hand of fellowship in an address full of fraternal feeling, and of the love and hope of Christians for Africa and her sons. The whole scene was beautiful and impressive.

Mr. Stewart will soon return to his field of labor, but he wishes to carry back with him the means of erecting a suitable house of worship. The church now meet in a building erected mainly by his own hands. About fifteen hundred dollars would build for them a suitable edifice.

Nearly one hundred dollars were contributed at the close of the ordination service. We are sure that Christians generally will be glad to aid in so good a cause.

Mr. Stewart will visit a few of the principal cities of New England. We commend him as a man of integrity and piety to the confidence and sympathy of the churches. Mr. A. S Barnes, a well-known publisher of this city, has kindly consented to act as treasurer of this fund, and remittances may be made directly to him at No. 52 John street.

A Personal Interview
With
Captain Brown's Wife.

Visit of a Lady to the Charlestown Jail.

I write this morning, on board a steamboat, a hasty account of a personal interview last evening with Mrs. Mary Brown wife of Capt. John Brown, now under sentence of death in Virginia for having bravely failed in a brave deed.

I am scarcely at liberty to mention at what place Mrs. Brown has lately been staying, or whose hospitality she has been sharing. I may say, however, that after her return from Baltimore, where she was stopped on her half made journey to her husband, she has been the guest of a family residing in one of the most beautiful regions of a neighboring state, who have proved themselves kind friends not only to herself but to her husband, and who were the more glad to bid her welcome to their house, because the lady of their household, with her son, had already made a visit to Capt. Brown in his prison at Charlestown since his sentence of death. Mrs Brown's stay with these friends terminated this morning. She is now on her way to Philadelphia, to meet Mr. Sennott, the counsel for her husband's defense.

I conversed with her during the entire evening. But only ten minutes' acquaintance is enough to show that she is a woman worthy to be the wife of such a man. She is tall, large, and muscular, giving the impression at first sight of a frame capable of great strength and long endurance. Her face is grave and thoughtful, wearing, even in this hour of her trial, an expression of soberness rather than of sadness, as if, like her husband, she had long since learned how to suffer and be calm. Her manner is singularly quiet and retiring, although her natural simplicity and modesty cannot hide the evident force of character, and strength of will and judgment, which have fitted her so long to be a counselor in her husband's enterprises and a supporter in his trials.

She is a native of Whitehall, near Lake Champlain, and has been the mother of thirteen children; but, notwithstanding the cares of her numerous family, and her many privations and struggles independent of household burdens, she still appears as fresh and hale as if she were only now in the prime and vigor of life.

A Newspaper Correction.

The conversation, of course, was of the scenes of Harper's Ferry—both those which have already been enacted, and those which are shortly to follow. She alluded, with subdued though evident emotion, to the wounds of her husband, and to the loss of her two sons, Watson and Oliver, who fell in the struggle. But she made no such remark as that recently attributed to her in a New England newspaper, "that four of her sons had already been slain, and she would be willing that all the rest of her family should be made a sacrifice, if necessary, to the cause of freedom." These words, she said to me, could never possibly have fallen from her lips; for she had already felt too many griefs to court any fresh sacrifices; and she could not think, without pain, of any new death-stroke to her family. She would not shrink from any necessary trial or struggle when the hour came for it, but she could not look forward with composure to any further lessening of her family, already too sadly broken. She regretted that such a remark should have been put in her mouth, "for," as she observed, "they were unmotherly words."

She said that she had been so long accustomed to sorrows that she had been trained to bear them. While living in Ohio, *four of her children died, from dysentery, within eleven days, three of whom were carried to the grave together on the same day!* She mentioned, in this connection, that her husband had always been a watchful nurse and the chief care-taker of the children, and of herself, during periods of sickness.

Capt. Brown's Religious Character.

I adverted, in alluding to Capt. Brown's religious opinions, to the common report that he was an Old-School Presbyterian. She replied that he had been a church-member ever since he was a boy; that he united, at sixteen years of age, with a Congregational church in Hudson, Ohio; and that on removing to Pennsylvania, thirty years ago, he transferred his membership to the Presbyterian church, with which he had since remained connected. She said that the religious element of his character had always been the ruling motive of his life. He had always observed religious exercises in his household with exemplary regularity. It had been for many years the custom of the family to read the Bible every morning, in regular course of chapters, each member reading in turn a verse. She said that her husband's familiarity with texts of Scripture was so great that he could detect almost the slightest misquotation of any passage, and that if a portion of a verse in almost any part of the Bible were read or repeated to him, he could immediately repeat the remainder. His conversation frequently abounded with Scripture texts, and his letters were always filled with them.

I asked if she knew what were his favorite passages, to which she replied:

"He had a great many; but one was, *Remember them that are in bonds as bound with them.*"

How nobly his life has proved his deep-hearted sympathy for the slave!

In his habits of living, his wife testified that he was always singularly self-denying. As an example, he never suffered himself or his family to wear expensive clothing. His standing admonition was, "Let us save the money, and give to the poor." Day before yesterday, when some clothes were sent from New York to Mrs. Brown to go in a box to her husband, among the articles was a new coat of fine brown cloth, which, when it was shown to her, she immediately pronounced too gay for her husband to wear. It was accordingly sent back; and last evening there came in return a coarser coat, which would better suit his taste, and which the brave old Puritan might not think too good for him to put on! He never in his life has used tobacco or ardent spirits, and never, until within the last few years, has taken tea or coffee His mode of living has been so rigidly temperate that, in Kansas, he would sometimes go for days with scarcely a mouthful of food, and suffer no faintness or exhaustion.

His Long-Meditated Design.

I referred incidentally to the design upon Harper's Ferry as having been premeditated for two years, to which she immediately replied—

"Not for two years, but for twenty!

He had been waiting twenty years for some opportunity to free the slaves; we had all been waiting, with him, the proper time when he should put his resolve into action, and when at last the enterprise of Harper's Ferry was planned, we all thought that the time had now come; Mr. Brown was sanguine of success; we all were equally confident; he had no idea, nor did any of the family, that the experiment would result in defeat; we all looked to it as fulfilling the hopes of many years!"

As I listened to this, I could not help half exclaiming, "What heroic words! What a man! What a woman!"

I wrote down these sentences a few moments after they were uttered, and as I repeated them she added—

"For he has borne the yoke of the oppressed as if upon his own neck for these thirty years!"

She made several and repeated references to various newspaper accounts in which her husband's character had been misrepresented She had been pained to see him described as a cruel man, for, as she said, "No man ever had a kinder heart. He is generous by nature. He has always aimed to impress his family with a spirit of benevolence. He has always taught his children to be unselfish; to act always for others before acting for themselves. His sympathies for the poor and the oppressed have always been too easily excited."

I inquired as to his habit of carrying fire-arms about his person. She said that since the many threats upon his life during and since his efforts in Kansas, he had carried a revolver, but never before.

Is he Insane?

I then put the question which I had been chiefly solicitous to ask: "It is the common talk of the newspapers that Capt. Brown is insane; what do you say to that opinion?"

"I never knew," she replied, "of his insanity, until I read it in the newspapers. He is a clear-headed man. He has always been, and now is, entirely in his right mind. He is always cool, deliberate, and never over-hasty; but he has always considered that his first perceptions of duty, and his first impulses to action, were the best, and the safest to be followed. He has almost always acted upon his first suggestions. No, he is not insane. His reason is clear. His last act was the result, as all his other acts have been, of his truest and strongest conscientious convictions."

After these statements, supported as they are by other and abundant evidence, how can any man believe that Capt. Brown is insane? His project is easily characterized as mad, as any other daring and hazardous exploit is apt to be called, particularly after it is seen to have failed. But the attempt for the deliverance of the Virginia Slaves did not seem rash to Capt. Brown or to his confederates, and, if it had been successful, would never have seemed crazy even to the newspapers. John Brown's insanity means simply John Brown's failure.

His Recent Letters to Mrs. Brown.

I may mention that I saw last evening a letter from Capt. Brown to his wife, dated November 8th, and brought away by the lady who visited him at Charlestown. This letter is too private, and, I might almost say, too sacred to be exposed in print to every eye. Mrs. Brown is unwilling that it should be made public, both for her own sake and her husband's. But I violate no confidence in saying that this letter, written in prison, is no less remarkable than the memorable speech delivered in court. It breathes the same heroic spirit; it is marked by the same simplicity of style; it expresses the same conscientious conviction of the rightfulness of his undertaking; it exhibits throughout the same unwavering courage, and the same strong faith in God. To the many overflowing expressions of his sympathy for his wife and children, given in this letter, I do not feel at liberty to allude, further than to say that they are as warm, as tender, and as delicate as ever were written by a husband to a wife. They prove that his delicacy is equal to his courage, and that his heart is not only as brave as a hero's, but as tender as a child's.

During the evening another letter came direct from the prison, dated November 10th. This fresh message was briefer than the other, but of the same character and in the same spirit.

A Box for Capt. Brown.

For several days past, until last evening, Mrs. Brown had been actively engaged, aided by some female friends, in preparing articles of clothing to be sent to her husband. A sewing-machine had been busy at work from morning till night for two days. Last evening the box was packed, and this morning sent to the care, containing shirts, stockings, pocket-handkerchiefs, a pair of easy slippers, some writing materials, two or three favorite books, and some preserved fruits and other delicacies. A great number of friends crowded around it, each anxious to add something for the old man's comfort, before the cover was nailed on. From this scene Mrs. Brown retired, sobbing, to another part of the room, and for a few moments was unable to control her emotion, exclaiming, "Poor man! he will not need them long!"

But perhaps the troubled Governor of Virginia, and his Sheriff who is making ready for the Second of December, may find, before the time shall roll around, some other victim to keep up the honor of the fatal Friday, and may be glad, after all, not to hang the brave old man!

The Visit to Capt. Brown in Prison.

The lady whose visit to Charlestown has been already mentioned, went there chiefly to assist Mrs. Lydia Maria Child, whom she expected to meet in the prison; but as Capt. Brown had meanwhile written to Mrs. Child not to come, the new volunteer nurse found herself an entire stranger (except to her son, who accompanied her) in a community not over-disposed to be hospitable to strangers. She arrived at Charlestown shortly after Capt. Brown's speech in court. She spent more than two days in vain entreaties with the Sheriff to secure admission to the jail. Hearing that Capt. Brown, whom she had informed of her arrival, was anxious to see her, and not being willing to take the Sheriff's short answer after her long journey, solicited Mr. Sennott's aid, who at last persuaded the judge to grant a permit of entrance.

She refers to the visit in the jail as one of touching interest. She obtained two interviews, the first of an hour, and the other for a shorter period.

She describes the prison as a large brick building that seemed to have been formerly used as a dwelling-house. Capt. Brown was occupying, with his fellow-prisoner Stephens, a room on the ground floor, about sixteen feet square, opening with a single door into a long gallery, and lighted through a single small window, grimly defended by heavy double bars.

Mrs. S——, on entering, found Capt. Brown lying on a cot, and Stephens on a large double bed. Capt Brown arose from his bed to receive his guests, and stood a few moments leaning against the bedstead, immediately lying down again from weakness. His visitors were struck with the cheerfulness of his expression, and the calmness of his manner. He seemed not only passively resigned to his fate, but cheerful under it, and more than willing to meet it.

My friend said to him,

"I expected Mrs. Child would be here to introduce me; I am sorry not to find her, for her presence would make this room brighter for you!"

He smiled and replied:

"I have written to her the reasons why she should not come; but she was very kind—very kind!"

Some questions were then asked as to the treatment and care he had received; to which he said:

"I wish it to be understood by everybody, that I have been very kindly attended; for if I had been under the care of father or brother, I could not have been better treated than by Capt. Avis and his family."

Capt Avis is the jailer, of whom all the reports speak in high terms for his humane and courteous conduct not only to these but to all his prisoners.

When another allusion was made to Mrs. Child, Capt. Brown remarked:

"The reason why I did not wish her to come, and why I did not wish my wife to come, was for fear lest they would be harassed and annoyed, and that on this account I would be troubled myself."

A Bunch of Leaves.

Mrs S—— had carried with her into the jail a large bunch of autumn leaves, gathered in the morning from the woods. There was no nail on the wall to hang them by, and she arranged them between the grated bars of the window. She gave to the sufferer a full-blown rose, which he laid beside his cheek on his pillow. The old man seemed to be greatly touched with these tokens of thoughtfulness. He is said to have always been a great lover of nature, particularly of the grandeur of forest scenes.

Mrs. S—— drew a chair near his bed-side, and taking out her knitting, sat by him for an hour. She has preserved his complete conversation, of which I can give only a small portion. She says:

"I never saw a person who seemed less troubled or excited, or whose mind was less disturbed and more clear. His remarks are pointed, pithy, and sensible. He is not in the least sentimental, and seems to have singularly excellent common-sense about everything."

She asked him the direct question—"Were you actuated, in any degree, in undertaking your late enterprise, by a feeling of revenge?"—adding that a common impression to that effect had gone abroad.

He manifested much surprise at this statement, and after pausing a moment replied—

"I am not conscious of ever having had a feeling of revenge; no, not in all the wrong done to me and my family in Kansas. But I can see that a thing is wrong and wicked, and can help to right it, and can even hope that those who do the wrong may be punished—and still have no feeling of revenge! No. I have not been actuated by any spirit of revenge!"

He talked a good deal about his family, manifesting solicitude for their comfort after he was gone, but expressing his great confidence and trust in God's kind Providence in their behalf.

When some allusion was made to the sentence which he had received, he said very deliberately and firmly, and as my friend says, "almost sublimely"—

"*I do not think I can better serve the cause I love so much, than to die for it!*"

She says that she can never forget the impressive manner in which he uttered these solemn words. She replied:

"It is not the hardest thing that can happen to a brave man to die; but it must be a great hardship for an active man to lie on his back in prison, disabled by wounds. Do you not dread your confinement, and are you not afraid that it may wear you down, or cause you to relax your convictions, or regret your attempt, or make your courage fail?"

"I cannot tell," he replied, "what weakness may come over me, but I do not think that I shall deny my Lord and Master Jesus Christ, as I certainly should if I denied my principles against slavery."

When the conversation had proceeded thus far, as it was known outside the jail that a Northern lady was inside, a crowd began to collect, and although no demonstration of violence was made, yet there were manifest indications of impatience; so that the sheriff called to the jailer, and the jailer was obliged to put an end to the interview.

A Second Interview in Prison.

A second visit was made on the second day afterward. The popular excitement had grown so great on account of the first visit, that on the intervening day it was deemed unadvisable to attempt another. Mrs. S—— says:

"When I went into the prison the second time, I found Capt. Brown sitting at the little deal table, engaged in writing. He had just been adding something to his letter to his wife. I shall never forget his appearance. He seemed perfectly noble and grand His countenance seemed as if it had been illumined by the letter which he was writing. His expression was of great earnestness, cheerfulness, and faith. The memory of this brief interview is even more vivid than of the other."

Mrs. S—— designs, at some future period, to publish an entire account of these two interviews, with full details of Capt. Brown's conversations.

—I have written, quickly and roughly, these random notes of my friend's visit to the prison and the prisoner, and of my own conversation with the hero's wife, preserving, as nearly as possible, the exact words of the narrators, and certainly not missing their true meaning and spirit. They serve to show, what scarcely need be added as a comment, that Capt. John Brown is a noble old man—that he performed his daring deed from the noble motive of a long cherished purpose to do his utmost for the deliverance of an oppressed race—and that his name, as it shall pass from the gallows into history, will carry with it a clear record of a pure and honorable life;—while his sterling integrity, his rare decision of character, and his sublime Christian faith, show him to be a true son of the Pilgrims, whose ancient Puritan blood will flow in his veins now only for a few days more!

Theodore Tilton.

Wednesday, November 16th.

PORTRAITS OF MR. BEECHER.

The artists have once more been taking the head of Rev. Henry Ward Beecher. He is now to be seen ambrotyped in every gallery on Broadway, photographed in every print-shop window, steel-plated and mezzotinted, in large and in small, on half the parlor-walls in his parish, and periodically wood-engraved in the Sunday papers. As a general thing, these different pictures look about as little like each other, as like the original. Some men have a way of keeping their natural features to a certain degree like their portraits, so that having once seen the picture, you could not mistake the living face. But Mr Beecher, when he sits for ten seconds in a red cushioned chair for his daguerreotype, is sure to put on such an expression as he never afterward will wear again. His looks are as extemporaneous as his speeches; he never repeats the same one twice. Indeed, if Gov. Wise should meditate a requisition for any more of the numerous persons who know nothing of Capt. Brown's carpet bag, and for this purpose should put one of Mr. Beecher's portraits into the hands of the police, we are confident that our distinguished friend might walk up and down Brooklyn Hights all day, and run no risk of detection by his face.

We do not, of course, mean that there are no recognizable portraits of Mr. Beecher. We speak only of the great majority of pretended likenesses, which are less like him than the plans for his new church are like the plan of the old. The numerous published engravings and lithographs do not in any degree render him justice, or give satisfaction to his friends. Mr. Lawrence's three-quarter photographs, notwithstanding the unfortunate shirt collar, is generally esteemed the best that has been taken, although Mr. Brady's full-face view, without bust, is thought by the family to be more characteristic and satisfactory.

Of the numerous busts, miniatures, and medallions, either in plaster or in marble, we are frank to say that we have seen only one which is sufficiently like him to make us wish to possess it. We refer to the recent miniature-bust by Thomas Ball of Boston. The likeness is unmistakable, and the expression earnest, intellectual, and impressive. This bust as a work of art is highly creditable to the artist, and the numerous copies which have already been made in plaster, and sold at five dollars a piece, testify to the general recognition and appreciation of the likeness. It is published by Mr. George Ward Nichols, at No. 768 Broadway.

The Treasurer of the American Missionary Association acknowledges the receipt of $4,000, a donation from William Marsh, Esq., of Vermont.

Lewis Tappan, Treasurer.

48 Beekman st.

The Independent.

Special Contributors.

The following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. George B. Cheever, D.D., (C.,) Rev. Henry Ward Beecher, (H. W. B.,) and Mrs. Harriet Beecher Stowe, (H. B. S.) John G. Whittier, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of this journal.

M. KOSSUTH AND HIS DETRACTOR.

By our English Correspondent.

England, Oct 21, 1859.

The slime of the serpent-trail of detraction is certainly to be found near the footsteps of the best and wisest of men. Yet one is sometimes startled by the unexpected traces of the progeny of the old serpent. In the last weekly number of *The New York Tribune* which has reached England.—*Tribune*, Oct. 1st,—are two close columns of venom, poured out upon the head of the illustrious Hungarian. It purports to be from London: of this something presently. Almost every vice that can infect the public man is imputed to M. Kossuth. He is the courtier of an atrocious usurper. He is without good faith; in action full of duplicity. He was anti-Napoleonic in Scotland: then "sought to inveigle the English to the side of the Imperial blackleg." He abjures republicanism at the Tuileries, and offers the crown of Hungary to Prince Louis Napoleon. He is greedy: takes no end of francs. And, finally, the whole Hungarian emigration, with three named exceptions, is base!

Thus, through two dense columns in *The Tribune*. It is scarcely possible that such malignant and odious calumnies have not been indignantly rebuked by the American press; but yet a few words, from England, with an added significant fact, may not be altogether superfluous.

M. Kossuth had warm and devoted friends in Scotland; men who had heard his cautions, as against the French Emperor. But the chief of these friends, at Glasgow, and of these the lamented Dr. Nicholl, were with him in the policy of co-operation with the Emperor, in the Italian campaign. It might also, too, be said, that Kossuth owed something to Italy. On the sudden failure of the great designs, on the Peace of Villafranca, the Scottish friends of Kossuth addressed to him a letter of sympathy. In reply, he wrote the letter recently alluded to in this correspondence.

This letter was published, after private discussion, by these friends, but before permission to publish had been received from him. He, it seems, had intended it to be strictly private, and this was immediately and generally made known. This letter declared to these his valued, and trusted, and sympathizing Glasgow friends, that though disappointed, he had not been deceived. It showed that there had been forethought; that there had been caution; and, finally, that larger provision for the security and personal liberty of Austro-Hungarian soldiers than one could have ventured to expect, had been obtained by Kossuth. In every view this private letter, responding to expressions of sympathy, did credit to the heart and to the judgment of the patriot.

In enlightened and impartial English opinion; in the opinions of men who have the lowest estimate of the Emperor; in the opinion of such as the cool and sagacious and pacific *Nonconformist*, Kossuth stands justified in his attempt. He would, indeed, have been without excuse, had he omitted to use the occasion thus offered to him. Nay: has not all England, up to a recent date, happily, gone with Kossuth in this altered view of the French Emperor, in connection with Italian affairs? This correspondent, writing in May and June last, indicated the fears of liberal England, that a Derby Ministry, and a somewhat Germanized Court, and the old traditions of English diplomacy, would cast England against France and Italy, and array her with Austria. We had to demand "neutrality." In this, as in honesty and humanity he was bound, Kossuth also raised his voice. That neutral ground was won; and from it, righteously and justly, sympathy with Italy has been proclaimed, and so loudly, that the Anglo-Austrians are dumb; and *The Tribune* clamors therefor! This slanderer, who writes as if he were "a rat, a rat behind the arras" at the Tuileries, says, Kossuth abjured republicanism; offered the Hungarian crown; took a subsidy, in order to a military expedition;—and that, therefore, he is for ever infamous.

Wait! Did not American patriots promptly and wisely take men and money from this same despotic Tuileries, and bow before the French monarch? Are their graves, therefore, to be defiled? If Kossuth did, practically, renounce republicanism, what then? Is that, indeed, the seven deadly sins in one? To say nothing that some of us, who are speculative republicans, find in these days our strong faith sorely overweighted, there are also some of us who would offer the crown of Hungary, and of Naples, too, to the Chimpanzee in the Jardin des Plantes, and to Mr. Rarey's great conquest, Cruiser. This would we do, and think it a splendid piece of trading—Monkey and Houhyuhym against the foul Bourbon and loathsome Hapsburg Yahoos.

It is really humiliating to have to make this defense, and that against calumnies given in myriad form to the American world by the New York journal.

Now let a fact be added. While meditating these things, by mere accident comes from Cologne the counterpart of this contribution to *The Tribune*. With this difference, that the *Cologne Gazette* guards itself by saying that it cannot guarantee the correctness of the statements. The two letters are not actual duplicates, but there is precise identity of substance, and, in many cases, of entire sentences. The two letters are from London. That in *The Tribune* has no signature; in the Cologne paper it is signed by *An Observer of the Comedy of Life*. Will not the American public justly demand, that this critic of life's drama, and of a heroic and tragic actor in it, should have a local habitation and a name given to him? Will not the proprietor of *The Tribune*, reputed to be frank, honorable, and of good moral courage, see that he has a duty in this matter? Will he not think it strange that his paper should be degraded below a journal published in a hotbed of Jesuitism and Ultramontanism? Notice, too, that there has not been a whisper of these things in England, where this moral assassin skulks. We first hear of them from New York, and then the least respectable of our new cheap daily papers (*Telegraph*) imports them from Cologne. W.

Timothy Titcomb.—This popular author gives his lecture on "American Social Life," on Friday evening of this week, at the Cooper Institute. "The Old Folks Concert Troupe" will give one of their entertainments after the lecture. The proceeds are given to benevolent purposes.

Practical Co-operation.—The acknowledgments of receipts in *The Home Missionary* furnish the data for the following statement covering the first six months of the current year, *i. e.*, from April 1st to October 1, 1859.

Receipts.	
From Congregationalists	$40 420 61
From Presbyterians	8 024 24
From sources of which the denomination is unknown	6,068 00
Making in all	$44,512 85

These are hard figures to look at. They reveal the difficulties of the problem now in the hands of our Presbyterian brethren, to decide how and when they shall separate their feeble churches from that treasury

An Impostor.—Mr. Editor: Many of your readers may need to be warned against an impostor, now soliciting aid in the Eastern states. He is a young educated foreigner, somewhat under medium hight, large eyes, dark hair, lighter mouse-tail moustache, and is good-looking and fair-spoken, though shabbily dressed. To one person, near Boston, he called himself Mizaros, a Hungarian, on his way to a Water-Cure. At New Bedford, he was a Norwegian. In both places, he complained of being subject to epilepsy. His accounts of himself are very discrepant. ☞

SERMON
BY
Henry Ward Beecher.*

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that has the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."—Heb. ii. 14-18.

This passage seems to me like a part of a great and fruitful tree, which, stretching out over the garden wall into the highway, is covered with blossoms and fruit, reaching down so low that not only may men pluck for their need, but little children's hands can reach and take the bounty, with perpetual miracle; for the fruit, like the leaves, increases as you pick it, and grows by the very method of diminution. And yet, it is but a branch. The whole tree is not seen. Beyond the sight are other boughs like this, clustering around the central strength of the firm trunk, and holding themselves down on every side, in vast sweep and munificence of fruit, for the universal want. It is the tree of life whose branch has thus shot forth. It stands in the garden of God. It bears twelve manner of fruits, and the leaves, even, are medicinal, for they are for the healing of nations.

It is but a cluster of leaves, a single fruit, that we can pluck for you to-day; and when our hear is exhausted, a thousand times more will remain than we shall have taken.

You will observe, first, the action implied in Christ's incarnation, and its relation to the truths of his nature.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."

Again:

"Verily he took not on him the nature of angels; but he took on him the seed of Abraham."

He "took"—he did not *inherit*, or *receive*—a body. It is not the language that describes the ordinary birth of a common man. How strange it would sound if we were to speak of our children, as if they had had a thought or volition respecting their nature, and as if they were pleased to take on them such and such a body, when they were born! It is impossible to yield to this language, without seeing that it marks an essential and prominent difference between Christ's entrance into this life, and that of ordinary men. It describes voluntary action. It was an act contemplated beforehand. It implies not only preexistence, but power, dignity, and condescension.

But the language clearly indicates a choice of one raised higher than all merely created beings. "*He took not on him the nature of angels, but he took on him the seed of Abraham.*" That is, he is more than man. He is more than angel. He refused, when turning in his mind the course he should pursue, to take on him the nature of angels, but concluded, for a good and sufficient reason, to assume even a lower place, and become a man. Is he less than God that is more than man and more than angel?

Partly arising from discussions, and partly from the remaining thorns and nettles with which sectarianism oftentimes whips us, there is a great deal of unnecessary sensitiveness on the part of many persons, at calling Christ God. It is a sensitiveness that is not reasonable. No man can analyze or synthesize the Divine Being. No man can put together the elements of being, one and another, saying: So much makes a man; so much more makes an angel; and, now, a God begins, and, at length, such elements make a full and complete Divinity!

Have you an interior knowledge of what are the constituent elements of God? You are a man; therefore it is impossible for you to understand God fully.

The only process of estimating a nature superior to ours, is to raise the person contemplated above the condition of man; and more than that, above the angelic, or higher creature condition; and if he is susceptible of being raised still higher, we have no mark by which to fully measure him. We measure the nature of a being, first by what we are. If he transcends our condition, we can measure him by what we know of angelic nature. If he transcends that, there is no other way in which we can estimate him. We can go no higher. Neither are we able to judge of Divine mentality, so that we know the difference between Divine and created minds.

All that remains, therefore, for us in estimating Christ's nature, is to judge by functional tests.

He is more than man, and more than angel. Now, is there anything in his relations, and in his doings, that would indicate that he is very God? Did he create, and does he sustain, the world in which we dwell? The first chapter of John's Gospel unequivocally declares that fact. It is also unequivocally declared in Hebrews.

Is he the Head of intelligences? He is the Head over all.

"Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Does he exhaust every finite conception of moral excellence? What conception have you that is not ten thousand times more illustrious in him than in your own wildest imagination it can be? Is he, lastly, the proper subject of love—engrossing and absorbing love—of obedience, and of worship? Particularly, is he the proper subject of WORSHIP? Let us see what Scripture says on this point. Turn to the fifth chapter of Revelations, and read from the sixth to the fourteenth verse:

"And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth." This was a symbolic vision. "And he came and took the book out of the right hand of him that sat upon the throne." The Lamb it seems was in the midst of the throne, too. "And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Well, that is the ascription of worthiness to take the book, whatever may be meant by that. It is, as it were, the solo—the recitative. And now the whole universe stands up for the chorus:

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever. And the four beasts said Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever."

Now after the whole universal host, in a divine and heavenly inspired enthusiasm, have taken whatever they had and laid it on the head of Christ, is there anything in the heart of man that you do not dare to give to him, lest God be displeased? Have you anything so much more sacred than these ascriptions of love and reverence, gloriously thundered by the universal host of heaven, that you dare not go to Christ and offer it to him as worship? In view of such chanting and world-surrounding outcry and heavenly ecstacy, is there anything which a human being can think, or feel, or do, to the Throne, and to Him that sits thereon, which it is not right for him to do to Christ, symbolized herb by "the Lamb?"

What use is there, then, for any uneasy questioning further? and what fear need there be of letting forth all that the heart has in it, to Christ? For, with every enthusiasm fired, and with every power raised to a heavenly glory, it was not possible for the great company of the blessed, and the choral universe, to think, or feel, or say, or do enough; and the offering of the redeemed to Christ, was all that they had to give to any one. There was nothing higher, nothing deeper, nothing more comprehensive, nothing better in thought, or word, or feeling, than the ascriptions which were offered to the Lamb.

The practical result, then, of this exposition, is this: Christ is presented to us as the comprehensible form of God. He is God translated. And to put him aside, and to attempt to raise up behind, and beyond, and above him, a shadowy ideal of a Spirit of God, Jehovah, and to worship that ideal, is, in effect, to neglect the easy manifestation of God for the difficult one—the possible one for the impossible. And the evil of this is not, that the Father and Son are jealous of each other, so that, if you give to the Father what the Son claims, or to the Son what the Father claims, there will be ill feeling between them. Nor is it that there is a partition of offices, such, that one of these Persons of the Godhead will not do what is the other's function. The evil of not worshiping Christ, will be upon ourselves. It is the difference between having before the mind the conception of a shadow and the conception of a real Being. They that worship God as a mere Spirit, worship under the most difficult circumstances in which it is possible for the human mind to worship. It is the Scriptural remedy to worship the Father through Christ. And they that worship Christ as very God, are enabled to worship under circumstances which make it very easy. For Christ is God present to us in such a way that our *senses*, our reason, and our affections, are able to take a personal hold upon him. It is just the difference between a God afar off and a God near at hand; between a God that the heart can reach, and by its common sympathies understand and interpret, and a God which only the head and imagination can at all reach or descry—and even these only as astronomers' glasses descry nebulous worlds at so vast a distance that the highest powers cannot resolve them, or make them less than mere luminous mist. If you worship Christ, you employ your powers easily and naturally.

If you worship the Father, there will be no special injury done to the feelings of the confraternal Godhead. The injury will be to you, if, having a glorious manifestation of Divinity that you can take hold upon with your feelings and sympathies, you reject it for one which touches but one part of your nature, and that the most uneducated, difficult, and unmanageable.

And this thought brings us back to the *branch* of which we were speaking, and the method of incarnation. "*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.*" It was the existence of a Divine Mind in a human body, subject to the laws and conditions of that body, which constituted the incarnation of Christ.

There have been derived from the mystic speculations and the legendary lore of the Romish Church, impressions the most unwarrantable in Scripture, in respect to the complex nature of Christ. The Bible teaches just this: that the *Divine Mind was pleased to take upon itself a human body.* We have no warrant in Scripture for attributing to Christ any other part of human nature than simply a body. Christ was a Divine nature in a human body—nothing more. If there was more, where is the authority for it? There is not a syllable in the New Testament which teaches that there was a double mind-nature, a double soul, a human mind and a Divine mind. We will not say that there was not, but only that Scripture teaches no such thing. The declaration is clear and unequivocal that it pleased Christ to take on him flesh and blood. He were them. That is all there was; and while there is no authority for supposing there was more than this, if you teach a double soul, not only do you affirm that of which Scripture is silent, but inevitably confure the mind with unauthorized ideas of the Divine nature, and more than all, take away the whole moral power of Christ's example and teaching.

Men need to know how *God feels*, not how a man coupled with God felt. And if, when I read that Christ wept, I am told that it was his human mind that sorrowed, there can be no moral power in it. That a man should weep is insignificant But that it was God that wept; that he is of a disposition to do such things, that is indeed good news! This teaches of God what no philosophy could have evoked, and what I could have arrived at by no process of induction. I see into the thought and feelings and disposition of my God; for it was God in the human body that walked before me in Christ!

That Christ loved, longed for the personal presence of his disciples, was very patient with their rudeness, ran to their help with more love when they fell into sin, than before, pitied and excused their infirmities; that Christ mourned over those whom he condemned, and sadly denounced Jerusalem, amid tears; that he loved birds, flowers, children; that he loved to sit at twilight under the olive-trees on the mountain over against Jerusalem, and commune with his followers of the day's experience; that he loved the solitude of the mountain, and prayed through the night; that he would gently steal upon the evening walk to Emmaus, and talk like a stranger to those whom he entirely knew, and hesitate at the door, to draw forth a more earnest welcome—in short, if these ten thousand shades of thought and feeling and conduct, that give individuality and personality to Christ, also interpret the disposition of God, how near do they bring him to our tastes, our affections, our imaginations, and our reason! But, if there is a second mind that did these things, and the Divine mind is left out of sight, unrevealed by such natural, beautiful, engaging acts, we are left nearly as much in the dark upon the Divine disposition as we were before! I love to carry every act of Christ right home to him as very God; and to say, This tells me how God feels, and what he is, for it is God himself!

But why was such a wonderful thing done? Why did Christ take the form of man? There are two roots from which our ideas of God spring; and the philosophies which arise from these two roots will lead, not only not in parallel, but in opposite directions, with most opposite results.

One philosophy begins in the natural world. It makes God utterly above and unlike anything which we know. It teaches us that some things come nearer to representing him than others, but that there is nothing that really represents him, in quality any more than in degree, and that when we have come the nearest to knowledge, it is yet not knowing. Justice with us does not reveal justice in God, either in kind or scope. Love is not the same in Creator and creature. Our highest moral sentiments point toward God, but not *at* him. This is, substantially, the view of one philosophy.

A man who, drawing the bow at a mark, comes within one hair's breadth of hitting it, and yet does not hit it, demonstrates the truth of the proverb, "A miss is as good as a mile." If he shoots toward the north, and fails to hit the mark, he might as well have shot directly toward the south, so far as hitting is concerned.

Suppose that I attempt to read an unknown language. I ask help for understanding it. They bring me a *Syriac* page, and say, "This is not like it, but it has some resemblance to it." Then how shall it help me? They bring me a *Hebrew* page, and say, "This is not really like it, but it is a little more like it than the Syriac." Then is brought a Greek book, of which it is said, "This, too, is not like it, but it is nearer like it than the Hebrew;" still I shall be unable to understand. Then they bring me a Latin page, and say, "This very much resembles, but does not represent it." Now, if you will give me a quality that is the same in man and God, by imagination I can raise it, clarify it, and give it the proportions fit for Divinity. But if the unit is false, no computations can do other than make the sum false.

Now to tell us that God is very much like such and such symbols, or animals, or men, but yet is not like them, even in the respects compared, is to hold out to us a hope, and mock it at the same time. What we need is such a view of God that we can say, "I *know* in whom I trust."

There are two roots, I said, from which our ideas of God spring. The first one, as I intimated, presents a conception of God derived from the material world. According to the analysis of material science, it places him at the head of a government whose regularity and constancy are without break. It makes him a Being who created all things and sustains them by certain immutable unvarying rules. This conception of God is one which is derived from the power of law, and based on the material globe.

Now such a conception must enforce, logically, a denial of flexibility in God, by sympathy; a denial of any change of purpose in him; a denial of the incarnation, suffering, and death of Christ; a denial, therefore, of atonement, mediation, and succor by sympathetic love; and God must, when derived from such a reasoning process as this,—from such philosophical beginnings,—contradict our present ideas derived from the New Testament.

The ideas of God, derived from nature, assume two forms in the ancient and modern philosophic mind;—the heathen philosopher using his lower passions and appetites as the types of Divinity, and modern philosophers using their mere reason for the same purpose, but both deriving their ideas from physical developments or laws, in nature. Such conceptions are dangerous both to the underbred and the overbred man. The conceptions of God formed by philosophers are as cold and dead as those formed by the heathen are brutish and debasing.

But there is, I repeat, another root from which we may deduce ideas of God's nature. We may take the human soul as the basis of those conceptions; not the natural world, nor natural laws; but the human soul. We may clothe him with attributes which our faculties faintly shadow forth. We may conceive him to have affections which to ours are what the sun is to a candle, both of which are fire and have a point of agreement between them, although they differ infinitely in magnitude and power. We may think that he is a Being in whom all the higher inflexions of human feeling take place; in whom there is the rise and subsidence, the coming and going of feeling, and the flexibility and play of heart, which we have and observe in human life. If instead of looking upon God as the Governor of the material universe, we take the human soul and its likeness to him as the basis of our ideas, there will spring up a government entirely different from that founded on physical laws—a personal and heart government—not a legal and official government; there will spring up from it a government formed on the pattern of the family—not a government formed on the pattern of the state.

It may seem as though there were intermediate sources from which men's conceptions of God spring; but what seem to be such are only mixtures of the two. In the employment of one we derive our conceptions of God from the material world; and in the employment of the other we derive our conceptions of God from our similarity to him, and ascribe to him all the inflexions of feeling which belong to our nature.

These are the only two sources from which men derive their ideas concerning the Divine Being. And from the latter there is a logical procedure, just as there is from the former. If, for instance, we believe that God has made us in his own image, so that from ourselves we might infer what he is, and if we believe that he moves in an infinite sphere, according to the same feelings and laws which actuate us in a limited sphere, then, although he is lifted so far above us that we cannot measure him, we may logically conclude that he is in sympathy with us, as we are in sympathy with our children; that he is in sympathy with the minutest wants of all his creatures on earth; that he exercises a particular providence over each of them; that it is in consistence with his nature to be incarnated, and take on himself the conditions of men, and live with them, and suffer for them, and die for them, and rise, ascend, and reign for them.

If your God is made out of conceptions derived from the great and heartless round of the natural world; if you have a great crystalline God, such as philosophy deduces from the material globe, you can conceive of no such thing as his detracting from his dignity by coming down to *burrow*, as you call it, in this lower sphere. If you have a God whom mountains represent, or if you have a vast marble God, that sits as the central idol of the universe, it is to you contemptible to think of his bowing down and coming among men!

But if you have a God fashioned from the elements revealed in the human soul, if you understand that greatness in the Divine Being does not mean muscular greatness, nor physical greatness, but purity, and depth, and scope of all the feelings of the heart, then the greater your God is, the more exquisite will be the things he will do in detail, the more possibility will there be of his descending and coming among men, and the more certainly will he be expected to be found among his family. As the mother is found where her child cries, and as the father is found where his son stumbles, so we should expect that if God is a Being whom we may know from the analogies of our own nature, he would be found living where men are tempted, and where they sin, and suffer, and die.

This is the whole New Testament view of Christ. It springs naturally and inevitably from a God who is Father. It cannot be grafted on any other view.

Here, then, are two distinct philosophical starting-points, both of which result in the construction of an idea of God; but the two are radically different, and they are oppugnant. If you begin with one, there can be no providence, no incarnation, no atonement, no forgiveness, no Savior; and you will be without the corroboration of the teachings of the New Testament. If you begin with the other, all these New Testament views will be perfectly natural, almost inevitable.

And the conflicts of opinion in the religious world have arisen very largely from the fact that men have failed to recognize these different premises, and their necessary results. Those men who take the material view are usually, at least they are often, consistent throughout in rejecting the peculiar New Testament view. They have a God whom they have built up from the natural world; and for such a God there can be no ascriptions like those which are given to the Divine Being in the New Testament.

But our eminent theologians, to a great extent, have taken precisely the same premises, and also the facts of the New Testament, and undertaken to reconcile them. They are not reconcilable. The philosophy of the material world, or of natural science, makes God the grand scientific Head of the universe, who governs the world by laws which are irreversible, clothes him with omnipotence, and makes it impossible for him to suffer, or to change his mind. Now if you bring this view and that one set forth in the New Testament together and compare them, you will see that if one is true the other is a lie. And of the countless troubles which have beset the subject of religion, not a few have been the result of an attempt on the part of theologians to reconcile the scientific view of God with the facts of the New Testament, which make him a Being represented to us by the human soul.

I believe in the God of the New Testament, and in all the facts recorded therein concerning him. I believe him to be one who can smile, and weep, and joy, and suffer. I cannot conceive of a God that my heart would want, who could not share in my suffering, and participate in my joy. I cannot conceive how God can be a Father, and not have heartcare of his creatures. Can you be a father or a mother and not have your feelings fluctuate with those of your children? If God has a heart of stone, he can hold the universe in his bosom and not suffer; but if he has a sympathetic and quick-feeling heart, the wants and troubles and weaknesses of mankind must touch his soul. The sympathies of God for man flow forth, not as tears flow from the eyes of mortals, but as the tides of the ocean sweep through the whole world.

And this is the view I take. By experience and the anthropomorphitic teachings of the New Testament—and for the benefit of the Sunday-school, I will explain that anthropomorphism is the representation of Deity by means of the human form and with human affections—I have come to have a conception of a God mindful of everything which concerns the welfare of his creatures. There are those, however, who stand up in the pulpit and say that such a conception is unworthy of God. But I declare that any God, of whom that is not the true conception, is statuetic—is a God little better than the old stone Jupiters—whose distinguishing characteristics are hardness and immobility. And although vines may grow around a stone, the heart cannot. If we are going to have a God whom our souls can take hold of, we must have one who has feelings like our own.

We see in the religious world all manner of inconsistencies, repeated attempts to settle questions that never remain settled, and unstable systems that are like sands which are worn and wasted by the fluctuations of the everlasting sea. Men are all the time attempting to reconcile the view of a suffering and sympathizing Savior with the view of an unfeeling and unchanging God; but they cannot do it. These discordant elements cannot be made to harmonize.

Now, which of these views does the New Testament take? Let us read again the passage we have selected for our text, with the context:

"For both he that sanctifieth, and they who are sanctified, are all of one"—God and men are alike of one essential nature—"for which cause he is not ashamed to call them brethren,"—and why should he be?—"saying, I will declare thy name unto my brethren, in the midst of the church will I sing unto thee. And again, I will put my trust in him. And again, Behold, I, and the children which God hath given me. Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage."

Why, then, did Christ come into the world, and take the form of man? Because men were his children, because he loved them, and because the way to take hold of them was to bring himself down into their condition, so that they should be able to see him and feel him, and that by the power of sympathy God might have access to every human soul. That is the reason of the incarnation of Christ. He came into the world to seek and to save those who were lost; and since to find and save them it was necessary that he should manifest himself to their senses, he took on himself their form, and came among them, and lived as they lived. He did the same that we do in faint analogies.

A Moravian missionary once went to the West Indies to preach to the slaves. He found it impossible for him to carry out his design so long as he bore to them the relation of a mere missionary. They were driven into the field very early in the morning, and returned late at night with scarcely strength to roll themselves into their cabins, and in no condition to be profited by instruction. They were savage toward all of the race and rank of their masters. He determined to reach the slaves by becoming himself a slave. He was sold, that he might have the privilege of working by their side, and preaching to them as he worked with them. Do you suppose the master or the pastor could have touched the hearts of those miserable slaves as did that man who placed himself in their condition, and went among them, and lived as they lived, suffered as they suffered, toiled as they toiled, that he might carry the Gospel to them? This missionary was but following the example of the Lord Jesus Christ, who took on him the nature of men, and came among them, and lived as they lived, that he might save them from their sins.

Do any think that this view of God is degrading? If your God is Jupiter, it would be; but if he is the Father of the universe, it is ennobling and full of grandeur. The grandest deeds in this world are the loving condescensions of great natures to the help of weak ones. No crown so becomes a king as the service of low and suffering natures by those that are high and happy!

The magnificence of Love, the patience of Love, the endless gifts of all fruitful love, these are fitter to reveal the grandeur of God, than thrones, and orbs, and the whole stellar universe! That he built the world, that he sustained it, this gives us a thought of God, by the outside! That he suffered for it, that he gave his life for it, this shows us God within. Now we see the heart, and feel the disposition!

Some people are shocked to hear that *God* DIED. But what do you mean when you say that your babe died? Did it die as a candle dies when it is snuffed out? Did its soul go out, extinguished? Do you mean anything more than that its body has died, while its spirit lives on? The body is the cage of the spirit, and when the spirit escapes from the body, men say that the man is dead, meaning merely that the cage is empty. And if it pleased Christ to take on him the form of man, and live with him, why could not he go out of the body just as men do? The separation of the soul and body of Christ, was not different from the separation of the soul and body of a man. He died in the same way that all men die. No man, in speaking of the death of God, means that the spirit, the Divine nature, suffered death. I rejoice to believe this truth. Christ was God, and he bowed his head and died. Men shrink from this thought because they are so gross, and judge by such low measures;—because they do not derive their conceptions of God from their higher nature, but from the inferior elements and attributes.

There is nothing that can enter into the conception of man which is so sweet and glorious as the conduct and nature of God, when viewed in the light of the higher ranges of human experience. I never bless God so much as when I think that he came into the world to search for me and save me; and this fact never comes to me, as a living reality, that I do not long to stand, with all the intelligences of the universe, and say, "Thou art worthy to open the book, and to receive power, and riches, and wisdom, and strength, and honor, and glory, for ever and for ever." I can worship such an One! A throne I cannot worship, unless it be a throne on which a heart sits. A soul I can worship; a head I cannot; a hand I cannot; a scepter I cannot; but a Heart I can. Before that I can bow down, and feel that in bowing down I am for ever and for ever lifted up.

Here, then, is the teaching of the New Testament, in respect to the Lord Jesus Christ: God, looking in love upon his family upon earth, descended into the world, clothed his soul in the habiliments of the flesh, subjected it to the conditions of natural law, lived among men, loved them, taught them, suffered and died for them, was raised up out of death and the grave, went up on high, has received all power again, being restored to the glory which he had with God from the foundation of the world, and now lives to make intercession for us. That is my creed and belief in respect to the Lord Jesus Christ.

1. In view of this, I remark that, as it is by the *personal* power of the Lord Jesus Christ, upon the hearts of his children, that he works all goodness in them, so all attempts to live a religious life which leave out this living, personal, present sympathy of the Christ-heart with our human heart, will be relatively imperfect. Men's lives will be imperfect enough, at any rate, but when they neglect this vital inspiration, it seems scarcely possible to live at all with religious comfort. Our religious joy never springs from the conception of what we are, but of what God is. No man's life, attainments, purposes, or virtues can yield him full peace. It is the conviction that we are loved of God, personally by name and nature; with a full Divine insight of our real weakness, wickedness, and inferiority, that brings peace. Nor will this become settled and immovable until men know and feel that God loves them from a nature in himself, from a Divine tendency to love the poor and sinful, that he may rescue and heal them. God is called a Sun. His heart, always warm, brings summer to the most barren places. He is inexhaustible in goodness, and his patience beyond all human conception. If he is our friend and lover, if he conducts our life from a fidelity that belongs to his nature, and not from reasons existing in us, then our trust will stand in the majesty and certainty of Divine goodness, and not in unworthy moral conditions in ourselves.

It is not because God is indifferent to moral qualities that he loves sinners. His love is medicinal. His life is a world-nursing life. He cleanses whom he loves that he may love yet more. God's nature is infinitely healing and cleansing. They that are brought in contact with the Divine heart feel it by the growth that instantly begins in them. And his Being is so capacious that all the want of all sinful creatures, through endless ages, neither exhausts nor wearies him. Ten thousand armies might bathe in the ocean, and neither sully its purity nor exhaust its cleansing power. But the ocean is but a cup by the side of God's heart. Realms and orbs may bathe and rise into purity! No words will ever hint or dimly paint the hight and depth and length and breadth of the love of Christ. It is love that pours, endless and spontaneous, just as sunlight does—simply because God is love! By the side of Christ a mother's love, that on earth shines high above all other, as a star above night-candles, is in comparison like those glimmering, expiring stars when the sun shines them into radiant eclipse! In the bosom of such a God there is salvation for every one that will trust him! And what chances of safety or purity are there for those who reject him? who light their own candle, and walk in its pale glimmer, rather than in the noonday glory of God in Christ.

All attempts to base a life of rectitude upon mere conscience—good and noble as conscience is in its applications to secular life; all attempts to become a Christian on the ground of duty to your convictions of right and wrong; all attempts to live in conformity to certain moral rules—lead to a state of bondage. No real liberty can be in Christian life till Christ turns all *duty* into Love. Conscience and Law are sworn friends. But Love makes performance of right so quick and spontaneous, that Law is always behindhand. Love *does* what Law, lagging behind her glowing steps, tells sluggards and ingrates they *must* do. Indeed, Love gives Law its enactments, and tells it what to proclaim, and Love is the fulfilling of the Law!

Christian experiences usually rise from the smallest beginnings. Great and glowing fires proceed from the merest spark. By the spark the match is set on fire. Soon the blaze of the match is so much more than the spark, that the spark seems almost like nothing. But now the match is touched to the shavings, and the blaze which flashes up from them is so much larger than the blaze of the match that the match is thrown in the ashes. In a short time the kindling has taken fire, and it burns with so much more power than the shavings, that their little blaze is lost in its greater fire. At length, the wood sends up a brilliant flame, with which the blaze of the kindling bears no comparison. And by-and-by large coals fall down upon the hearth, and the whole fireplace glows, and the room is warmed and ruddily lighted.

And so, when men begin their Christian life it is but a spark. Soon there is kindled in the soul some joy, which is no more than the blaze of a match. This is gradually developed into greater experience; and, at length, the whole being begins to burn and glow with a heavenly fire. Oftentimes men, looking back upon their first Christian experience, and seeing how small it was, say, "I do not believe I was a Christian when I first believed myself converted."

Imagine a tree two hundred years old to look back upon the stages of growth through which it has passed, and to say, "I remember that when I was twenty years old I was only so big. I then thought I was an oak, but when I compare what I am now with what I was then, I see that I was not an oak at all!" What were you then?—moss? a vine? a weed?

Do you not know that the seed-form and the full disclosive form are the same in their nature? Do you not know that one is the legitimate result of the other? The beginnings of grace in the human soul may not reveal Christ to the extent that its latter stages do, but they are all parts of one work, and they all have the one purpose of giving man a sense of his infinite need—need by weakness, need by infirmity, deepest need by sinfulness! need of body, need of soul, need in his whole being!

But in a healthy, Christian development, with this sense of need comes the conviction that God is Father, and that Jesus Christ is his manifestation, coming to earth to unwrap his soul and throw it about poor, sinful men. As the mother takes the new-born babe, that can do nothing but cry, and folds it in her bosom, there to find its food, its warmth, its raiment, its everything; so God takes needy souls that can only cry out, "God, be merciful to me a sinner," and wraps them up, not in official arms, but in the bosom of his love, there to find their food, their raiment, their all!

2. All these views of God which lead you to go to him for help and strength, are presumptively true views, and all those views of God which tend to repress and drive you away from him, are presumptively false views. Any presentation of God as a spirit, which leads men to look upon him as a Being vague and indefinite, of whom they can form no true conception, is a false presentation.

Any presentation of God as an official Personage, who sits, as it is sometimes said, in the chair of state—as a mere Governor of the universe—is a false presentation. God governs the universe, but he is not a mere Governor. I may control men by my personal influence, but I am not captain. I am not elected to anything. I do not act under any written law or constitution. So far as I control them, I do it by the play of my mind on theirs. I touch their interests, their sympathies, their enthusiasm. God governs the universe, not by his laws, so-called, but by HIMSELF—by the direct throb of his soul. And, I repeat, any view of God which presents him as an official Personage, or in any way that leaves out *Personality*, Heart, Sympathy, Soul—is false!

Any ethical system which teaches that God is so pure that there is a vast void between him and the needy, sinful soul, and which has a tendency to make men fear to go to him on account of his great purity, is a false system. God's purity is one of his most glorious attributes, but it is used to slander and misinterpret his nature. A right view of God is one which presents him as a Being who, just in the proportion that we are impure, draws us to him that we may be purified.

When a man is hungry, he looks for him who has the loaf. When a man is sick, he looks for him who has the medicine. When a man is perishing in the stream, and has struggled to the shore, and cannot get out, he cries to him who has strength. The soul that is sinful goes to him who has purity, to be cleansed. And a view that presents any other God but one who says, "Behold, in me is your salvation," is a false view.

Any view which presents God as a Being whose justice shall make sinners who wish to return to him, unable to do so, is a false view. Public sentiment and public law are like ramparts around a city. As long as a man is inside of the ramparts, they defend him, but the moment he is outside of them, they treat him as an enemy, and he cannot get back, but is exposed to the sweep of artillery. As long as a man stands inside of the ramparts of public sentiment and law, he gets along well enough, but the moment he chances to get outside of them, all men declare him to be an outcast. You might as well attempt to climb up the steep sides of Mount Sinai, as up the human heart when it has set itself to punish those who have done wrong. Public sentiment and law may save a man before he has done wrong, but they damn him after he has done wrong. But not so with God. The way to him is down hill. Up hill is down hill if it be toward God! If we are in danger, in him is safety. If we have done wrong, in him is the remedy. He is the sun that shows us, when we are in darkness, where to go; he is the bright and morning star that makes our dawn and twilight come to us; he is our way; he is our staff; he is our shepherd; he is our sceptered king, to defend us from our adversaries; he is All, in all, to all!

3. Those states of mind, then, in us, which bring us nearest to God, and which bring us to him most confidingly, are such as honor him most, and please him most. There are a great many who wish they could please God, and would give anything if they could only be *prepared* to please him. Most will you please him when you confide in him!

I never get drunk myself; but when a man who is addicted to drunkenness rings at my door, and comes in, and says to me, "For God's sake, if there is any feeling in your heart for a poor creature, will you not pity me and help to save me?" it is not merely pity that fills my soul, but I ask myself, "Why did that man come to me?"

Only a short time ago, as one of the brethren before me will recollect, two men being seized with a desire to reform their lives, came over from the lower part of Broadway, where they worked, and hunted about until they found me, and asked me to administer the pledge to them. It did not do them so much good as it did me. It was the greatest compliment I ever had in my life, that when they wanted to do better, my name came up before them, and they said of me, "He is the man who will sympathize with us, and help us." And if I had said to them, "You have violated natural law and your own education: go away and purify yourselves, and when you have become decent and respectable men, repent yourselves to me, and I will then tell you what I will do," would I not have done worse than they, with all their vileness and wickedness?

Now, when you wish to please God, treat him as one who feels sorry for sinners; treat him as one who longs to help those that need help; go to him confidingly. No matter how bad you are—the worse the better. Old Martin Luther said, "I bless God for my sins." He would never have had such a sense of the pardoning mercy of God, if he had not himself been sinful. By as much as you are wicked, God is glorious in restoring you to purity. Let him do for you those things which are the most generous and magnanimous, and that will please him best. He is a Being whose feelings and affections move on such vast lines of latitude and longitude, that the more you presume upon his goodness and cast yourself before him, saying, "I need a miracle of grace and mercy," the better he is pleased.

Now I beseech you to kindle up a thought of what your mother would do if you were a sinful, heart-broken, discouraged man, but repentant, saying, "I have trod the thorny way of life, and learned its mischief, can you, mother, help me to begin anew?" What mother would cast away such a son? What father would not receive a son on such terms? And if earthly parents can lift themselves up into feelings of holy sympathy for a repentant child, what must be the feelings of God when his children come to him for help to break away from sin, and to lead lives of rectitude! Read the fifteenth chapter of Luke, and find out what God's feelings are; and then say, "I will arise and go to my Father."

* Preached at Plymouth church, Brooklyn, Sunday morning, October 23, 1859. Reported for *The Independent* by T. J. Ellis, Wood.

LETTER FROM INDIA.

India—Soldier Converts through Christian Books, and Government Opposition to Christianity in A.D. 1859.

MESSRS. EDITORS: Yourselves and your readers will hardly be prepared for the statements of the following article, copied from *The Friend of India* of July 14th. While on the one hand, the fact that Christian books—plundered in war, in the successful attempt to suppress the mutiny—have been the means, in the hands of God, of great good, of the conversion of debased Hindoo soldiers,—while this fact will be a source of joy to every truly Christian heart, on the other hand, great will be the surprise of God's people that, after all the fearful lessons of the mutiny, the Government of India should even now—should *still persist* in the attempt to prevent the spread of the Gospel among the native soldiers, on whose fidelity and trustworthiness it continues to rely, at least to a large extent, for the permanent upholding of its power.

Will not the Christian people of England and America bring the weight of a Christian public sentiment, of their influence, to bear against such a course on the part of Her Majesty's Government in India, which dares to insist (to borrow the language of *The Friend*) that soldiers "must be dumb, must have their consciences chained, must be forbidden to enter a Christian church, or listen to a missionary, or, in his absence, to a Christian officer?" We certainly did not expect such a state of things as this after the mutiny, and the transfer of power from the East India Company directly to the Crown, and we trust it will not long exist.

The "General Cullen" alluded to at the close of the article, is the British Resident at Travancore, a man who is said to be thoroughly *Hindoized*. The Rajah of Travancore is the one who, early this year, issued the order prohibiting native Christian females the privilege of modest and decent clothing. It was in his dominions that mission-chapels were burned by the bigoted people who were determined to maintain ancient caste privileges intact, and to allow none but high-caste females to clothe the upper part of the person.

Yours truly, T. S. BURNELL.

Maler, Madura District, Aug. 4, 1859.

A Little More of the Old Leaven.

A few weeks before the outbreak of the Mutinies, Colonel Wheeler was reproved and punished by the Government of India for preaching in the sepoys' bazaars of Barrackpore, he being then the commanding officer of the 34th Native Infantry. One would have thought the events of the following two years would have taught even that Government, that intolerance is not neutrality, and a violation of the religious liberty of its Christian servants at least as bad as the "interference with the religious belief or worship" of its heathen subjects, of which the Queen's Proclamation spoke. But the rebellion had hardly closed, the Government had not yet called on all Christians to thank God for their deliverance, when it once more signalized itself by a similar act of intolerance. Col. Wheeler preached in Barrackpore, the place where the spirit of mutiny swelled most fiercely; the events to which we have to call the attention of our readers took place in the Punjab, from which revolt was beaten back, which was defended by men lately our enemies, which conquered Delhi and saved India, which was ruled by a Christian Governor and administered by Christian officials.

The 24th Punjab Infantry consists chiefly of Muzbee Sikhs, a class as low as the Mosters of Hindoostan. They were engaged at Delhi, where they did good service, and in the plunder of which, like all their brethren, they shared. Part of that *plunder* consisted of *Christian books*, and it was not long ere they became deeply interested in their contents. After exhausting them, they applied to their officers for further instruction and supplies. On the return of the regiment to Umritsur, the officers very properly referred them to the missionaries at that station, who at once not only distributed books, but taught them with the living voice. The spirit of inquiry developed into that of conversion, and some were baptized. Last May a correspondent informed us of the baptism of five converts in the Mission Premises, of whom four were females, followed by the baptism of three of the Muzbee Sikhs in the Pioneers. The work was so interesting, and the spirit of inquiry so widely spread, that, when the 24th left Umritsur, a missionary accompanied them to instruct them on the march, and minister to those of their number who were already Christians. *The Lahore Chronicle* further states that, in the absence of missionaries, one of the officers commenced the practice of reading the church service on Sundays to the native Christians, and inquirers were of course not forbidden to attend. We thus see that a desire to be instructed in Christian truth arose accidentally, as men would say, among a class who have no caste and no social status; that these men voluntarily asked for further instruction, which *was given* by missionaries; that the result of this voluntary inquiry was the formation of a *small native church*; that at the baptism of the members of that church, civil and military officers were present; that to minister to that church and to inquirers, a missionary marched with part of the regiment, and that when no missionary was present, a Christian officer on the Christian Sabbath worshiped with his Christian soldiers, and did not forbid those who were not declared Christians to attend. So far as we understand them, in the absence of official documents, these are the facts.

The Governor-General has ordered the officers of the 24th P. I. to cease all further interference with the religion of their men, and has called upon the civil officers who attended the baptisms, the commissioner and deput

number of church-members would give a thousand a year for the forty seven years since the missionary work was commenced. One thought more: the expenses of the Baptist mission are about one hundred thousand dollars a year; that of the Congregational, about three hundred and seventy thousand; they have more laborers—and still the Lord has given us as many converts. Let those who complain of expense and mismanagement, look at facts. Surely the Lord is most signally placing the seal of his approbation upon our missionary efforts"

Religious Intelligence.

CONGREGATIONAL.

MAINE—**Foxcroft.**—An ecclesiastical council convened in the Congregational meeting-house in Foxcroft, 20th ult, to take into consideration and advise with respect to the settlement of Rev. Calvin Chapman over the church in Foxcroft and Dover. After a protracted examination, the council voted that they were satisfied with the ministerial qualifications of Mr. Chapman, and proceeded to installation.

Introductory Services by Rev. R. W. Emerson; Sermon by Rev. E. W. Gilman of Sangor, (from Ephesians iii. 8;) Installing Prayer by Rev. Joseph Loring; Charge to the Pastor by Rev. W. S. Sewall; Right Hand by Rev. Daniel Sewall; Address to the People by Rev. F. E. Thayer.

Rockland.—Pursuant to letters missive from the Congregational church in Rockland, an ecclesiastical council met at their house of worship on the 24th inst., to give advice relative to the dismission of Rev. Findley Wallace from the pastorate of said church.

After listening to a full and frank statement from the parties, made in the most kind, fraternal spirit, council voted that in view of existing facts and feelings, our advice is that the pastoral relations between Mr Wallace and this church and people be dissolved

And we cordially commend him to the churches as an able, faithful, and successful minister of Christ.

NEW HAMPSHIRE—**Kensington.**—A Congregational church of nineteen members was organized at Kensington, N H., Oct 8th Ten came by profession, and to six the rite of baptism was administered. The public services were held on Sunday afternoon at the Union meeting-house Rev. T. D. P. Stone of Amesbury, Mass., was Moderator of the council, and Dea. Joseph Dow of Hampton, Scribe. Rev. George W. Campbell is, for the present, acting as stated supply of the new church.

VERMONT—**New Haven.**—On Thursday, Oct 20th, Mr. Calvin B Hulbert was ordained to the work of the Gospel ministry, as pastor of the Congregational church in New Haven

Invocation and Reading the Scriptures, Rev. Solon Albie of Middlebury; Prayer by Rev. E Butler, Worcester, Mass.; Sermon from 2 Cor viii 5, by Rev. M. Cutler; Ordaining Prayer, Rev. R. F. Lovell, Vergennes; Charge to the Pastor, Rev. J. T. Ryde of Middlebury; Right Hand of Fellowship, Rev. A. A. Baker, Cornwall.

MASSACHUSETTS—**Northampton.**—A public-spirited gentleman of the First parish of Northampton has recently erected, near the tombs of Stoddard and David Brainerd, a chaste marble obelisk to the memory of Rev Eleazer Mather, the first minister of the town. He was an uncle of Cotton Mather, and a fervid, powerful preacher. He died at the early age of 32

Missionaries Sailed.—Rev. Mr Dickinson of Brookline, and Rev. George F. Herrick of the last class of Andover, sailed from Boston for Constantinople recently, to join the mission in that land.

Revival.—*The Hampshire Gazette* reports an interesting revival now in progress in the town of Montgomery, in the Union society, supported by Congregationalists and Methodists.

CONNECTICUT—**Missionary Meeting at Rockville.**—According to arrangements made by the officers of the American Board, in concurrence with the benevolent societies of Tolland county, at their recent anniversary at Hebron, a missionary convention was held at Rockville on Thursday and Friday of last week. Besides a full delegation from most of the churches in the county, there were present Rev. Messrs. Hazen and Little, returned missionaries from India, with Rev. Mr. Lindley, from the Zulu Mission, South Africa, Rev Mr. Cowles, New Haven, District Secretary, and Rev Mr. Treat, Secretary of the Board, from Boston.

The following questions were discussed: How many church members do not contribute to Foreign Missions! What is the best system of taking the annual collections? What is the best method of inducing all in our churches to give as the Lord prospereth them?

The presence of the Holy Spirit was felt in the meeting. Let us hope that the following resolutions, which were unanimously adopted, will be carried into full effect by the churches in this county, and that God will cause down in answer to prayer, with the reviving influences of his Holy Spirit, to move upon the minds of his children, enlarging their hearts to labor for his cause:

Resolved, That in view of the present condition of the heathen world, and the manifest duty of the Church of Christ in regard to its salvation, the Tolland County Missionary Society, auxiliary to the American Board, will endeavor to advance, in its contributions, at least thirty-three per cent. during the current year.

Resolved, That to accomplish the object with the greatest ease, and the greatest benefit to ourselves, we request all our churches to provide for the making of a personal application in behalf of Foreign Missions to every person, of whatever age, in this connection.

Resolved, That we are especially and pre-eminently called upon at the present time to give ourselves to prayer, that the God of missions will, more abundantly than he has yet done, bless the brethren who represent us to heathen lands, and give unto our churches a larger spirit of liberality than they have yet received.

Suffice it to say, that the impression left by these meetings upon the minds of all was good; and we have no doubt that this mode of holding missionary conventions, if thoroughly carried out, will everywhere increase the interest felt by pastors and churches in the missionary cause. We trust such has been the case with us LORIN S CHAPPIOT, Secretary.

South Coventry, Nov. 8, 1859

The Successor of Dr. Bushnell.—The North church, Hartford, was crowded on Wednesday evening Nov 2d, on the occasion of the installation of Rev. George W. Webber, late of S. Johnsbury, Vt., as successor of Rev Dr Bushnell. The order of exercises was as follows: Invocation and Reading of the Scriptures by Rev. Mr. Montague; Prayer by Rev. Mr. Taylor of Middletown; Sermon by Rev. R S Storrs, D.D., of Brooklyn, N Y., from Ephesians iii. 17-19: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and hight; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" Installing Prayer by Rev. Dr Hawes; Charge to the Pastor by Rev. Dr. Spring of East Hartford; Right Hand of Fellowship by Rev Mr. Burton of this city; Prayer by Rev. Mr. Colton of Wethersfield; Benediction by Rev. Mr. Webber

Torrington.—Mr Charles B. Dye, a graduate of Union Seminary and of Yale College, was ordained and installed pastor of the Congregational church in Torrington, Oct 26th. Introductory Services by Rev. Chas Newman of Torringford; Sermon by Rev. Lafayette Perrine of New Britain; Ordaining Prayer by Rev. Joseph Eldridge, D D., of Norfolk; Charge to the Pastor by Rev J A McKinstry of Harwinton; Charge to the People by Rev. Edwin Hall, Jr., of New Hartford South; Right Hand of Fellowship by Rev. John Monteith of Terryville; Benediction by the Pastor.

NEW YORK—**Schenectady.**—I have the pleasure of informing you of the installation of Rev. Artemas Dean, over the recently-constituted Congregational church of Schenectady. The church was recently Reformed Dutch, but they requested Mr. Dean, a Congregational minister from Vermont, to supply their pulpit, and when the Classis was informed of this, they appointed a Committee of Examination, and resolved that no minister be allowed to supply said church without passing examination before such Committee. This resolution, when sent to the church, was laid on the table, and the church proceeded to make out a call for Mr. Dean. This call the Classis twice refused to sanction, without any examination of the candidate, solely, as it appeared, on account of his being a New England man Had they examined him, they would have found him thoroughly orthodox, in the Reformed Dutch sense of the word, though not a hyper-Calvinist.

The church now considered themselves fully authorized to declare themselves independent, and accordingly called a council and were organized into a Congregational church. And now again, after full proof of the adaptedness of Mr Dean to their wants, they have called a council, and he has been installed, in circumstances of great promise, notwithstanding all antagonistic influences.

The church has one of the finest church-edifices in the city, and a membership of between 150 and 200.

It was well filled on the evening of installation, and the choir performed its part with admirable taste and power of execution.

The council met in the church, Tuesday, Nov. 8, 1859 at 2 o'clock P M—composed of the following ministers and delegates:

Rev. Ray Palmer, D.D., from the First Congregational church, Albany; Brother Isaac Edwards, delegate;—Rev. J. D. Rice, from the First Congregational church Poughkeepsie; Brother J Wittbeck, delegate; Rev H N. Dunning, from the First Congregational church, Oneonta; brother V. M Place, delegate;—Rev. L. C. Lockwood, from the First Congregational church, Saugerties; Brother J. J. Gillespie, delegate;—Rev. Dr. Wheeler of Burlington, Vt.

The council was organized by choosing Rev. Ray Palmer, D.D., Moderator, and Rev. L. C. Lockwood, Scribe.

The documents and examination of the candidate being unanimously voted satisfactory, the council in the evening proceeded to installation.

Introductory Services by the Moderator, Rev. Ray Palmer, D.D., of Albany; an able and interesting Sermon by Rev Dr. Wheeler of Burlington, Vt.; Installing Prayer by Rev. L. C. Lockwood of Saugerties; Charge to the Pastor by Rev. Dr. Palmer; Right Hand of Fellowship by Rev. H. N. Dunning of Gloversville; Address to the People by Rev. C. D. Rice of Poughkeepsie; Benediction by the Pastor.

Yours, L. C. L

Depeyster.—The new Congregational church of Depeyster, St Lawrence co., was dedicated to the worship of the Triune God on the 3d inst. The services were as follows:

Invocation and Reading of Scriptures by Rev. M. L. Eastman of Lisbon; Sermon by Rev L. W. Chaney of Pulaski, Oswego co.; Dedicatory Service and Prayer by Rev G. Cross of Rockville; Sermon in the evening by Rev. M. L. Eastman.

All the services were highly interesting, and were listened to by a large and attentive auditory. Much praise is due to the choir for their sweet and lofty strains of music. COM.

OHIO—**Opera-House Preaching.**—The continued attendance of so large an audience, averaging over two thousand, attests the interest that is felt in the subjects being discussed by Dr. Boynton. His subject last Sabbath was, "The practical power of the doctrines being preached there," and "The new earth, heaven, and the position of the redeemed in the kingdom of God."—*Cin. Herald.*

Oberlin College.—This has been well denominated the "People's College," as appears from their catalogue just received, from which we learn that the entire number of students this year is 1,243! Of these, 36 are in the theological department; a fact that promises well for the West, and that will be particularly gratifying to the early friends of the Institution, some of whom had feared that this department would be abandoned. There are 181 students in the undergraduate course, of whom 32 are ladies. The Preparatory Department numbers 570, the Young Ladies' Course 194, and the Ladies' Preparatory 256, and there are six ladies fitting for college.—*Cong. Herald.*

ILLINOIS—**Rosefield.**—A Congregational church of twelve members, with the immediate prospect of a considerable increase, was organized Oct 29th at Rosefield, Peoria county, Ill, by a council convened for the purpose. Bro J. D. Wyckoff, who was ordained at Farmington on the 27th ult, has taken charge of this church with flattering prospects of usefulness.

IOWA—**Brighton.**—The council which was duly convened at Brighton, Iowa, on the 26th October, (during the meeting of Denmark Association,) to take action in relation to the resignation of Rev. J. P. Kimball as pastor of the First Congregational church and society of Keokuk, adopted the following minute with entire unanimity:

"The council having heard the letter of the pastor resigning his charge of the First Congregational church and society of Keokuk, and the action of the church accepting the same, while advising, in the circumstances, that the action of the church be considered in, feel constrained to express their regret at the apparently hasty resignation of Brott or Kimball"

MISSOURI—**St. Louis.**—A correspondent of *The N. H Independent Democrat* writes from St. Louis, of the great spirit of enterprise prevailing in that central pivot city, now numbering 200,000 inhabitants—streets opening, city railroads pushing through all the principal thoroughfares, with very little speculative excitement. He adds:

"In the midst of all this activity, the interests of religion and education are not neglected. Four new protestant and several Catholic churches are now going up, one of which, that of the Congregational society of which Rev Dr Post is pastor, is approaching completion In addition to the excellent system of public schools, which, under the management of thoroughly accomplished teachers have attained a high degree of excellence, there are three chartered universities, one of which is under the control of the Roman Catholics, one belongs to the Old-School Presbyterians, and the other, Washington University, is in the hands of an independent Board of Trustees similar to those of our Eastern colleges, but subject to no denominational control. This is the institution to which Prof Hoyt of Exeter, and Prof. Eanborn of Dartmouth College, have been recently invited, the first as Chancellor and the other as Professor of Latin. They are both here, engaged in the active duties of their calling, throwing themselves with ardor into the task of pushing forward the work of education with a pace that shall not lag behind the general progress of the city."

KANSAS—**Elwood.**—This place lies on the west bank of the Missouri River, directly opposite St Joseph, and already contains a population of 1,200, and rapidly increasing. It is the only point in Kansas now accessible by railroad. In a short time it is expected the cars will be running on the road leading west from here. Five miles of the track are already graded.

Rev. E. Whitney, Congregational minister from Michigan, came here and commenced preaching about the 1st August last, first in the Episcopal church, in the afternoon. Soon afterwards he engaged a hall, which he managed to use for a study, a lodging room, and a place of meeting.

Yesterday, Nov. 6th, a little company of believers united in the organization of a Congregational church, numbering seven members, four males and three females Others are expected to unite soon. At the close of the organization, we united in commemorating the death of our common Lord. We trust God will preside over the interests of this little church, and make it a blessing to this community.

A CHURCH-MEMBER.

P S—We expect soon to organize another Congregational church in Palermo, eight miles south. There is a large missionary field in this part of the territory.

PRESBYTERIAN.

Free Church of Scotland.—It is no fault of the clergy of the Free Church that they do not act as links between rich and poor, when they are almost entirely excluded from the society of the aristocracy, or that they do not spread among the one the sort of culture and courtesy that prevails among the other. Had the Disruption not occurred the case might have been different; for one of the great aims of Chalmers—sadly frustrated by that event—was to bring the classes of society more together, assured that if they better knew they would more love each other.—*Guardian*

Dayton.—Rev S. G Spees, who, twelve years ago, was Corresponding Secretary of the American Board in this city, and has since labored with much success in Galena and Milwaukee, has accepted the call of the Third-street church in Dayton, and entered upon his labors there. We welcome him back again to the Central West.—*Am Presb.*

Inauguration of Professors at Chicago.—Rev. Drs Rice, Lord, Halsey, and Scott were inaugurated Professors of the Northwestern Theological Seminary at Chicago, on Tuesday evening, 25th ult The service was opened by prayer and singing, after which Rev. S. T. Wilson, President of the Board of Trustees of the Seminary, delivered a sermon. Rev. John H Brown of Springfield then administered the prescribed pledge to the Professors, and closed with a formal charge to the newly inaugurated Professors, and with prayer and singing the Doxology. Rev. J. Wakeman preached.

Indian Presbytery.—During the sittings of the Presbytery of Creek Nation, at the Seminole Mission, on the 6th of September, two young Creek Indians were set apart to the work of the ministry, both of whom were former pupils of the Presbyterian schools, and for several years acted as interpreters in preaching. Mr David Winslett was ordained as an evangelist, and Mr. Jos. Perryman was licensed to preach the Gospel.

Accessions.—Rev. Jasper Middlemas of the Reformed Dutch Church, Albany Classis, and Rev. Braxton Benn of the Methodist Protestant Church, were received by the Presbytery of Cedar, at its late meeting.

Case not Decided.—Rev. Joseph Templeton, who was suspended by the St. Louis Presbytery, appealed to the Synod of Missouri. The Synod, after a careful hearing of the whole case, as reported by the inferior court, and allowing the appellant three hours to make his defence, with the opening and closing speeches, against an hour and a half to the committee of prosecution for the Presbytery, unanimously refused to sustain the appeal. Mr. Templeton has declared his purpose to appeal to the General Assembly.

The Choctaw Mission and the Presbyterian Board.—We learn, says *The N. Y Observer*, that on Monday last, at the weekly meeting of the Executive Committee of the Presbyterian Board of Foreign Missions, the subject of the Choctaw Mission came up on a report of the visit of Hon. Walter Lowrie, Secretary, to the Synods of New York and of New Jersey, and of the action of those Synods in reference to that mission. The committee adopted a resolution expressing their willingness to entertain an application from those brethren to be received by the Board. Should these thirty missionaries and assistants come into connection with the Presbyterian Board, their friends will see the necessity of some special aid for their support. The liabilities of the Board on account of the increased number of new missionaries this year are at least $25,000 beyond those of any former year.

Presbyterian Longevity.—A writer speaking of "clerical mortality," says that "the lowest ascertained death-rate in the world is fifteen annually out of every thousand; the highest being more than double that; and was found in the most notorious districts in England, where thirty-six out of every thousand was the proportion of deaths. Of the twenty-five hundred ministers belonging to the Old-School Presbyterian body, in May, 1858, thirty-one died within the year following, making the death-rate twelve and a half, or one-sixth lower than the most favored people known on the earth, as to health"

Help for the Choctaws.—A gentleman who has been in the habit of contributing two hundred dollars a year to the American Board of Foreign Missions, requests us to say that he cannot consistently continue it, and he has now paid the same sum to the fund for the support of the Choctaw Mission.

In response to numerous inquiries on the subject, we may say that any funds sent to our care, will be directly applied to the support of this mission.—*N. Y. Obs.*

THE CHOCTAW MISSION will, no doubt, be amply sustained. A lady in one of the Northwestern states, who has long been a contributor to the American Board, says, in a recent letter, that her donations must go for the support of the Choctaw Mission Such, we understand, is the purpose of many friends of missions in this city We have in type the last letter of the mission to the Committee, which will appear in our next.—*Chr. Obs.*

Temperance.—The Synod of the United Presbyterian Church in Scotland have ordered that every minister shall preach on the subject of Temperance on the first or second Sunday in December, and make a return to the Synod of the discharge of their duty. They number from 600 to 700 churches.

A Temperance Society is organized in Bowdoin College, Mass., and numbers 145 students.

Costly Churches.—*Zion's Herald* remarks: "Many of our 'splendid churches,' so called in this country, are mere baby imitations of old European cathedrals which were never themselves designed to be preached in, and are as little suited to the true demands of an American church as a miniature Egyptian pyramid would be for a public school-house."

MINISTERIAL AND CHURCH REGISTER.

Installations.

BLAUVELT—Rev. G S Blauvelt was installed pastor of the Lyons Farms Presbyterian church, N. J., Nov. 2d. Rev. Dr. Blauvelt, father of the pastor, delivered the sermon.

DINSMORE—Rev. James Dinsmore, late of New York, was installed by the Presbytery of Boston on Tuesday evening, the 18th ult., in the pastoral charge of the United Presbyterian church, Lawrence.

DOE—Rev. P. B Doe was installed as pastor of the First Congregational church and society of Appleton, Wis., on the 19th of Oct. Sermon by Rev. C. D. Helmer of Milwaukee.

HOLMES—Rev. J. M Holmes was installed, Nov. 5th, pastor of the R D church in Lee avenue, Brooklyn Rev E S Porter, D.D., presided and preached the Sermon; Prayer by Rev. Edward Holmes; Charge to the Pastor by Rev. Goyn Talmadge, to the People by Rev John B. Alliger.

HOTCHKIN—Rev. B B. Hotchkin was installed pastor of the Presbyterian church at Marple, Delaware county, Pa., on Sabbath evening, Oct. 30th. Rev. Mr Moore of West Chester delivered the sermon.

JACKSON—Rev. William C. Jackson, late of Lincoln, was installed as pastor of the Orthodox church in Dunstable, on Wednesday, Nov. 2d.

KINNEY—Rev. M. P Kinney, late of Racine, was installed pastor over the First Congregational church at Janesville, Wis., on Sabbath evening, Oct. 23, by Beloit District Convention, Presbyterian and Congregational

MOTT—Rev. Geo S. Mott was installed pastor of the Presbyterian church at Newton, N. J., on Tuesday evening, Nov. 1st Dr. Murray preached.

NEWCOMB—Rev Harvey Newcomb was installed pastor of the Congregational church in Hancock, Delaware co., N Y., on Wednesday, the 26th of Oct., by the Presbytery of Delaware.

OGDEN—Rev. Isaac G. Ogden was installed pastor of the Presbyterian church in Portville, Nov 3d, by Genesee Valley Presbytery. Rev. J. Wakeman preached.

WILKINSON—Rev. William C Wilkinson has been installed pastor of the Wooster-place Baptist church at New Haven.

Changes.

ANNAN—Rev. John E. Annan of Alleghany City, Pa., has received a unanimous call to the church at Charlottesville, Va.

BAIRD—Rev Washington Baird of Spartansburg, S. C., has received and accepted an invitation to settle at Camden, Ark.

BARDWELL—The First Presbyterian church of Nashville have invited Rev Joseph Bardwell of Starkville, Miss., to become co-pastor with Dr. Edgar.

BENADE—Rev. Andrew Benade died at Bathlehem, Pa., on the evening of Oct 31st, aged 90 years 8 months and 11 days. He was the oldest bishop of the United Brethren's Church.

BETHUNE—Rev. Dr Bethune has been called to the Twenty-first street Reformed Dutch church, New York, at a salary of $5,000. It is understood he will accept

BEVAN—Eld Isaac Bevan has become pastor of the Baptist church at Scranton, Pa

BOICE—The R D. church of Manhassett, L I, have called Rev. IRA C. Boice. He has accepted.

BURGETT—Rev. J R Burgett of Mansfield, Ohio, has accepted an invitation to supply the Government-street church, Mobile.

COCHRAN—Rev. James Cochran, (N.-S.,) late of Pleasant Unity, Pa., has accepted a call to the Old-School Presbyterian church in Canton, Ill

COOLEY—The venerable Rev. Dr. Cooley of Granville, now in his 88th year, is making a farewell visit to every house in his parish, to pray with every family, and give them the parting hand, and invite all, personally, to meet him in heaven.

COZZENS—Rev Samuel W Cozzens, late of Vernon, Oneida co., N. Y., has received and accepted a unanimous invitation to take charge of the Congregational church and society in Weybridge, Vt.

DUNCAN—Eld George K Duncan, recently of West Boylston, Mass., has accepted an invitation of the Central Baptist church, Trenton, N J.

ELY—Rev Ezra Stiles Ely, D D, of Philadelphia, who, for some years past, as our readers know, has been disabled by sickness and old age, has gone to spend the remainder of his life with his daughter, Mrs McClellan, in New Haven.

HAHN—Rev Reuben Hahn was received from the United Brethren Church, by the Presbytery of Marion.

HAIRE—Mr John S Haire, a licentiate of Hamilton Presbytery, Ohio, has been invited to supply the churches at Cleves and Elizabethtown.

HALL—Mr. W T Hall has accepted a call from Ebenezer church, S C.

HOOVER—Rev. Charles Hoover has resigned the pastorship of the Second Presbyterian church in Jersey City. The church in parting with him have adopted resolutions highly commendatory of his character and labors

HULBART—The R D Church of Catskill have invited Rev. V. M. Hulbert of Yonkers to become their pastor.

JONES—Rev J. L. Jones, formerly of Rigs, N Y., has accepted the unanimous invitation of the New Providence Presbyterian church in Marion co.

KIRK—Rev. R. R Kirk of Potsdam, St Lawrence co., has received a unanimous call to the First Presbyterian church in Delaware City, Del.

LEAVENWORTH—Rev C. Leavenworth has resigned the charge of the Canoe Creek church, Ill., in consequence of continued ill health

McCALLA—Rev. Wm L McCalla departed this life the 13th inst., in the 77th year of his age, at Grand Gulf, Miss.

M'KINNEY—The Trustees of Jefferson College elected Rev. Isaac N M Kinney to the Chair of Latin, vacant by the resignation of Dr. A. Williams.

NUTE—Rev. E. Nute, Jr., of Lawrence, Kansas, intends passing the winter in Italy to recruit his health, which has been impaired by his labors in the new territory.

PACKARD—Rev. A. K Packard, late of Yarmouth, Me., supplies the pulpit of the Congregational church at St Anthony for six months, during the absence of the pastor, Rev. Charles Seccomb.

PARKER—Rev. Charles Parker of Bergen Point is about to relinquish his charge of the Reformed Dutch church.

PATTON—Rev A. S Patton, late of Hoboken, N. J., has entered upon his labors as pastor of the Tremont-street Baptist church, Roxbury, with growing congregations and the promise of enlargement.

PATTON—Rev. Mr. Patton of Erskine College has been chosen President, in place of Rev. Dr. Greer, who has been removed to Nashville to take charge of the Theological Seminary established there by the Associate Reformed Synod of the South.

PEARCE—The East Williamsburg R. D church have called Rev J. Lansing Pearce, now of Hagaman's Mills, Montgomery Classis.

POST—Rev. Jacob Post of Manlius has received a call to the Holland Reformed Protestant Dutch church at Albany.

PROCTOR—Rev. Robert Proctor, of the last class at Princeton Seminary, has accepted a call to Freeport, Illinois.

SMITH—Rev John Cotton Smith of Boston has been invited to the church in this city from which Dr. Bedell retired.

SMITH—Rev John F. Smith has removed from Richmond, Ind., to Franklin, Ind.

SPEAR—The South Presbyterian church in Brooklyn has granted a twelvemonth's leave of absence to its pastor, Rev. Samuel T Spear, D D., who, at the end of seventeen years of devoted service in that pulpit, finds his health seriously impaired. He has left for the South Rev. Samuel H. Cox, D D., has consented to supply Dr. Spear's place *ad interim* in Brooklyn.

SPEES—Rev. S G. Spees, we are glad to learn, has accepted the call of the Third-street Presbyterian church, Dayton, Ohio.

TATLOW—Rev. Thos. H. Tatlow of Palmyra is unanimously invited to take charge of the Presbyterian church at Newark, Mo.

THOMAS—Rev. J T. Thomas, late of Radnor, Pa., is preaching for the Baptist church in Norristown, Pa

VAN DOREN—Rev B L Van Doren, pastor of the Spring-street Presbyterian church, has accepted a call to the Fiftieth street Presbyterian church.

VAN GIESEN—The R D church of Claverack have renewed a call upon Rev. Mr Van Giesen of Brooklyn.

VAN SANTVOORD—Rev. Dr C. Van Santvoord has taken a residence for the winter in Schenectady.

VAN ZANDT—The Reformed Dutch church of Montgomery very cordially and unanimously voted a call upon Rev. Dr A B Van Zandt.

WATERS—Dr. C. O Waters, an elder in Muscatine church, and now Superintendent of Colportage for the Northwest, was licensed to preach the Gospel by the Presbytery of Cedar.

WHITTAKER—Rev. Wm. Whittaker of Greenport has received and accepted a unanimous call to the Presbyterian church in East Kenderhook (Valatia,) Columbia co., N Y. He leaves an attached and prosperous people, chiefly on account of the health of his family.

Literary Record.

BOOKS RECEIVED.

Fernald—"God in his Providence." By Woodbury M. Fernald. 12mo, pp. 437. Boston: Otis Clapp.

Liberty—"History of Independence Hall, Philadelphia." By D. W. Belisle. Philadelphia: J. W. Challen & Son.

Zundel—"The Introit." A collection of new introits, anthems, sentences, and motets, adopted to all the occasions of public service, and designed as a text-book, for the use of choirs, music classes, and singing societies. By John Zundel, organist of Plymouth church, Brooklyn. New York: Abbey & Abbott.

Sketches—"Fisher's River (North Carolina) Scenes and Characters." By "Skitt," who was "raised thar." New York: Harper & Brothers.

Mothers—"The Christian Mother." Compiled by the Editor of *The Mother's Magazine*. New York: T B. Relyea

Guizacs—"Sermons by the Rev. H. Gratian Guinness." New York: Carters.

Lectures—"Lectures on Mental and Moral Culture." By Samuel P. Bates. New York: A. S. Barnes & Burr.

Hodge—"An Exposition of the Second Epistle to the Corinthians." By Charles Hodge, D.D. New York: Carters.

Woodbury—"The Day-Spring." A collection of hymns and tunes. By I. B. Woodbury. New York: F. J. Huntington.

Lewes—"Physiology of Common Life." By George Henry Lewes. In ten volumes. Vol. I. New York: Appletons.

Duncan—"The Tears of Jesus" By William C. Duncan, D D New York: Sheldon & Co.

Mount Vernon—"Mount Vernon and its Associations." By Benson J. Lossing. New York: W. A. Townsend & Co.

Cutting—"Historical Vindications; a discourse on the province and uses of Baptist history" By Sewall S Cutting of Rochester University. Boston: Gould & Lincoln.

L. N. R.—"The Missing Link; or, Bible-Women in the Homes of the London Poor." By L N. R. New York: Carters.

Women—"Women Artists in all Ages and Countries" By Mrs Ellet. New York: Harper & Brothers.

Sporting—"Carolina Sports by Land and Water." 12mo, pp 292. By Hon Wm. Elliott of South Carolina. New York: Derby & Jackson.

The Seasons—"The Seasons" By James Thomson An elegant illustrated edition. New York: Robert Carter & Bro.

Stier—"The Words of the Lord Jesus." By Rudolph Stier Vol. 1, 8vo, pp. 440. Philadelphia: Smith, English & Co.

Graham Lectures—"Human Society; its Providential Structure, Relations, and Offices. Eight Lectures delivered at the Brooklyn Institute. Brooklyn, N. Y." By F. D Huntington, D D. New York: Robert Carter & Brothers.

LITERATURE, SCIENCE, AND ART.

. . . Mr. George T. James, formerly with Goupil & Co, has opened a fine art gallery in Brooklyn, at No. 312 Fulton street, for the sale of paintings, engravings, picture-frames, artists' materials, and looking-glasses He has on hand the publications of Goupil & Co, together with a large selection from all the leading English and French houses.

. . . If Tom Hood had lived long enough to have seen a *sewing-machine*, he would have written a new "Song of the Shirt" For the old lines

> "Stitch—stitch—stitch
> *In poverty, hunger, and dirt,*"

are almost losing their meaning. The cambric needle, the little deadly instrument that has worn out so many lives, has now almost fallen from the hands of everybody whom it can hurt. Ladies of leisure still thread their old-fashioned needles to hem a pocket-handkerchief or embroider a collar; but the great army of sewers now drive their needles not with fingers of flesh and blood, but of iron and steel. The introduction of the sewing-machine into the family, is already producing a social revolution It is the most efficient of agents to lighten woman's toils that has ever been devised in modern years Its busy "tick, tick, tick," is a better speech on Woman's Rights than was ever made from a public platform. Half-a-dozen, and perhaps more, different machines, under different patents, are now before the public. Each of these has some special adaptation to certain kinds of work, which makes it, for its own purpose, better than all the rest—at least, in the opinion of the manufacturers. We have never said that Grover & Baker's is the best, or that Wheeler & Wilson's is not equally good. But if any lady, in walking Broadway, were to look up at the fine front of No. 495, the "Grover & Baker Sewing-Machine Company," and were to be attracted, as hundreds of visitors daily are, to go inside, she would find a great establishment, looking more like a social parlor than a store, filled with the industrious mahogany boxes that stand ready to show their stitch to anybody who looks, and to sew a seam for anybody who asks. Around the walls, the lounges, sofas, rocking-chairs, and piano evince how completely the proprietors provide for the comfort of visitors, and show the true hospitality of business, which always is to treat every comer not only as a customer but a guest. We are glad to see another new establishment on Broadway that furnishes not only an evidence of success in trade, but of excellence in taste. How could a sewing machine that comes from so fine a store fail to be a good article?

. . . Hon. Hamilton Fish has committed Mr. Palmer's exquisite statue of the "White Captive" to the care of Mr. Schaus, 629 Broadway, for a short time, and it will very soon be exhibited to the public in the most favorable circumstances, under Mr. Schaus's charge.

. . . There is a spring, on the route of the Overland Mail, about two hundred miles east of El Paso, which is said to be one hundred and fifty feet in diameter, which has been sounded to the depth of nine thousand feet without finding bottom. The surface is as smooth as that of a mountain lake. The water is slightly impregnated with alkali, and contains five varieties of fish. It is called the "Leon Hole"

. . . A Major of the rural militia, in Cuba, nearly 65 years old, recently fought a duel with swords and killed his adversary. The second then took up the quarrel and met the same fate; a cousin of the principal then stepped forward and was killed Lastly, a friend of all the others, feeling bound to avenge their deaths, offered himself as an antagonist, but on the receipt of a slight wound declared himself satisfied. The victor then delivered himself up to the Governor-General in Havana, who placed him in temporary confinement under a "Guard of Honor." It is believed he will be acquitted by the Court.

. . . Recent examinations into the mineral resources of New Zealand by Dr. Hochstetter, who has been engaged in geological explorations in that country, confirm the reports that there exists a great quantity of gold in different localities. Examinations were made by washing the alluvial deposits, and in every panful washed the gold scales abounded In his opinion the research should be carefully prosecuted among the quartz veins of the mountains rather than by digging in the deposits below

. . . The library of the late Rufus Choate, which has just been disposed of at auction, failed, it is said, to bring the amount expected by his family. Although its cost was somewhere in the neighborhood of $33,000, they will realize only about $15,000 by the sale An effort is being made to secure his law library, which is yet unsold, for the state, and to make it the nucleus of an especial law library at the State House

. . . A student of the University of Virginia, writing from that Institution, states that the marble slab that formerly marked the resting place of Jefferson has entirely disappeared. The visitors to his tomb, by chipping off fragments, to be carried away as mementoes, have completely demolished it, and an uncouth granite pedestal, greatly disfigured, is all that remains to mark the grave of the author of the Declaration of Independence.

. . . The region of country in Nelson county, Virginia, near its junction with Albemarle county, is a mining locality of considerable value The principal metal is lead, while copper, zinc, and silver are also found in good quantities. Fluate of lime is also mined in the same locality, a mineral found elsewhere only in Derbyshire, England. The ore lies near the surface.

. . . The oldest painting in the world is a Madonna and Child, painted A D 886. The oldest in England are said to be the portraits of Chaucer, painted in pane, in the early part of the XIVth century, and of Henry IVth, done in the beginning of the XVth century.

General News.

FOREIGN.

(The latest news is from Liverpool, November 2d.)

PORTLAND, Nov. 13, 1859.

The steam-ship Hungarian, Capt. Jones, with 64 passengers, left Liverpool at 12:10 P M. of the 2d inst, and arrived here this (Sunday) morning at 10½ o'clock, being eleven days on the passage, including a detention of six hours at Newfoundland, in rescuing and landing the crew of the shipwrecked vessel as before reported.

The Wreck of the Royal Charter.

We published last week a brief announcement of the wreck of the screw-steamer Royal Charter, bound from Melbourne to Liverpool. She had so nearly reached the end of her voyage that she had landed seventeen of her passengers at Queenstown, and the rest had given to the captain, in token of their appreciation of his courtesy and kindness during the passage, a gold watch and a vote of thanks.

Grounding in the Storm.

The official report says:

Captain Taylor came on deck about 9 o'clock, and a lead was kept constantly going; finding that they were nearing and nearing the shore, the port-anchor was let go, in sixteen fathoms, with about seventy five fathoms of chain paid out. They next let go the starboard anchor, the wind still blowing a perfect hurricane and the weather so thick and dark that nothing could be seen. Before this rockets, and gun firing, and blue-lights had been sent up in the hope of attracting a pilot, but in vain, not a living thing was to be seen At 2 o'clock on Wednesday morning she parted her anchor chain, and the stream anchor was got over the bow. The ship having now got entangled with the land, and struck stern on, the mainmast was cut away at half-past 2, and in going over the side it carried away the mizzen-top along with it with a fearful crash.

Communicating with the Shore.

About daylight, 6 o'clock, a Portuguese seaman, named Joseph Rodgerson, tied a cord round his waist and jumped overboard. The land was not more than ten yards away; but the sea was so high that every wave beat over the ship like a cataract, and rendered every attempt at safety dangerous. The seaman, however, got a firm footing, and by means of the cord a hawser was got ashore and fastened to the rocks. On this a boatswain's chair was fixed, which could be hauled to and from the ship by men at each end.

Going to Pieces

At about 7 o'clock, the waves beating against her broadside with continued violence, she suddenly snapped asunder amidships, and tumbled in pieces like a house of cards. All the passengers had kept below—chiefly in the saloons—as they had been repeatedly assured by some of the more active parties, and Capt. Taylor and his officers, that there was no immediate danger. The falling machinery and lumber seemed to bury four hundred of the wretched people It is believed that large numbers were actually killed by the crashing debris, but soon afterwards the whole ship was broken up like a shattered bottle. The scenes on board during the last hour were painful beyond description. Wives and husbands, children and parents, lovers and friends, were embracing each other with the consciousness that they were about to meet inevitable death. Rev. Mr. Hodge, a clergyman from New Zealand, before this had commenced a prayer-meeting in the saloon, which was earnestly participated in by most until the crash and ruin and the flooding of water rendered the panic universal.

Twenty-six Persons Saved.

About twenty-six persons managed to get ashore, but it was more through Providence than design or ability, for they were all washed on the shelving rocks, and as narrowly escaped being washed back. Indeed, many were washed on and off several times, and many who thought they had secured land, or held fast by a jutting rock, were hurled back again to a watery grave On the vessel breaking open, numbers of people were to be seen floating about for a few minutes, but what with the strength of the waves, the masses of debris which thickly covered the sea, and struck many a brave and struggling man's brains out, few were able to gain a firm hold of land.

Grounding in the Storm.

Four Hundred and Fifty-five Persons Lost.

At 8 o'clock in the morning, nothing but the wreck scattered about, and corpses left on the strand, revealed the terrible catastrophe that had befallen 455 human beings, a few hours before glowing with joy at once again sighting the shores of Old England, for which they had toiled and saved, and satisfied that now the voyage in which they had almost circumnavigated the globe was safely ended, for they were in the bosom of their country. Indeed, so much had they satisfied themselves that the voyage was ended, that on the day before they presented the captain with a piece of plate, for his uniform kindness and attention, and in the congratulatory speeches which followed, the captain pleasantly assured them that within twenty-four hours he expected to be on the lee-side of Mrs. Taylor.

The Captain's Fate.

The captain, however, succumbed to a sailor's fate. He was seen giving orders on deck with a sp

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IRREGULARITY.—IS THERE ANY HARM IN IT?

Not every man is called of God to serve in the ministry of the Gospel. What constitutes a Divine call to that work, and what are the evidences of such a call, are questions on which there has been, and probably will always be, some diversity of judgment among serious Christians.

Doubtless every man must judge for himself whether God calls him to the special duty of preaching. Every man must decide for himself what he will do—or rather what he will attempt to do. He is to use all attainable helps in making his decision, seeking light not only from his own consciousness (or, as it may be, his own conceit) of the gifts wherewith the God of nature and of grace has endowed him, but also from the opinions and judgment of others who, perhaps, may know him better than he knows himself; but the decision of the question whether he will undertake to preach the Gospel, or, at least, whether he will offer himself to the churches for employment in that way, rests primarily with himself. Others may advise him—may encourage or dissuade him; but he cannot be coerced. He must judge for himself, under his own responsibility to God.

But when all this is conceded, other parties have also their right of judgment and decision on the question of his call to the ministry; and they too must judge and decide under their responsibility to God, which, in that identical question, is as direct and momentous as his. If the right of preaching be supposed to inhere absolutely in every individual, to be exercised simply at his own discretion, it is nevertheless checked and balanced by a correlate right of hearing. If the individual is to judge for himself whether to preach, the churches also are to judge for themselves whether to hear—in other words, whether to admit him into their pulpits, or in any way to recognize him as qualified or probably qualified by nature and by grace for the function of preaching.

This right of the churches to judge for themselves whether they will hear or not hear those who propose to preach, is a right to judge for themselves whether the man proposing to preach has or has not mistaken his vocation. It carries with it the right to make (either in each particular church, or by agreement and mutual understanding among confederacies of churches maintaining special communion with each other) whatever arrangements may be necessary by way of safeguard against those men, on the one hand, who undertake to preach without being qualified, and who run without being sent, and, on the other hand, against those who having been tried long enough in some distant place to show what they are, have been found wanting, and have been rejected from they ministry which they have dishonored. Accordingly every ecclesiastical system, however liberal (or lax, if that term be preferred) in theory, has its regulations for the orderly recognition and introduction of preachers. The Episcopalians have not only their bishops, without whose ordination and license no man can begin to preach in their assemblies, but also the rigorous canons by which the bishop is restrained and regulated in the exercise of his ordaining power. The Presbyterians of all sorts have their way of licensure by presbyteries in conformity with such rules as are established by their highest ecclesiastical courts. The Methodists have a system of their own by which they find out who are fit to preach (according to their idea of fitness) and exclude such as are judged unfit. The Baptists, with their ultra-Congregationalism, leave the right and the duty of licensing preachers in the hands of each particular church; but unlicensed preachers (as we understand) find no encouragement among them, and no church assumes to license a member of another church. Even the Quakers, with their extreme ideas of the liberty of prophesying, have their own method of recognizing and certifying the preachers who are to hold forth in their meetings for worship.

Among Congregationalists, as Congregationalism has grown up in this country, an almost immemorial usage, and in Connecticut and some other states an explicit understanding of the churches with each other, commits to the ordained and recognized ministers of that denomination, in their Associations, the responsibility of examining candidates for the ministry, and of giving to those whom they approve, letters of commendation which have the effect of a licensure, and are commonly called by that name. The foundation or theory of this arrangement is not that an Association of ministers has a judicial power over the churches, so that nobody can preach but by their license. It is simply that the churches need (and, for their own safety and prosperity, must have) some arrangement by which those who are to preach for the trial of their gifts, shall undergo a preliminary examination by competent examiners, and, being approved, shall thus be introduced to the work of preaching; and this arrangement is the one which the ministry and the churches have long used, and which has been found to work well. Under this arrangement, the churches have been greatly prospered, and their ministry, as compared with other clerical bodies, have had a high reputation for moral purity, for learning and intellectual ability, and for Christian fidelity. This arrangement is an essential part of the concrete system which bears the name of Congregationalism. Without this, or something in the place of it and answering the same purpose, the entire system—considered as a great though informal confederacy of churches in special communion with each other—must immediately fall to pieces. There must be some method of ascertaining and certifying the character of preachers, both those who are trained up in Congregational churches and institutions, and those who come from other ecclesiastical connections,—or the churches will be liable to all sorts of intrusion and imposition.

Doubtless there has always been a degree of flexibility in the usage of the Congregational churches as to what is sometimes called lay-preaching. The right of a pastor to employ, in his own parish, the gifts of a layman in whose ability to hold forth the word of life, he, of his own knowledge, has full confidence,—need not be called in question. The right of a church, in a regular church-meeting, to invite one of its own members, or even a well-known brother of some neighboring church, to conduct its public worship and to deliver a religious discourse (or, in the ancient phrase, *to prophesy*) in the absence of any regularly approbated preacher,—may also be maintained, and is not likely to be disputed. Nor need we draw very sharply the distinction between *preaching*, in the official and professional sense of the word, and that duty of exhorting one another in prayer-meetings and other occasional assemblies for religious purposes, which has been honored immemorially in our churches. But, after all, no point in the historic or concrete system of American Congregationalism is better settled, than that the man who undertakes the work of preaching as an employment or profession,—offering himself to the churches in the capacity of a clergyman or minister,—entering into engagements for the supply of vacant pulpits,—representing himself, or allowing himself to be represented by others, as a candidate for settlement, or as the officiating "*pastor*" of a congregation,—while he has not passed the customary examination before some recognized association of pastors, nor received the customary letter of approbation,—is an intruder, and is excusable only on the ground of his ignorance and of his dependence on inconsiderate or mischievous advisers. It is equally clear that the church which, knowingly, employs such a preacher to supply its pulpit, acts in violation of a rule most important to the safety and welfare of the churches as a body. Still more if a society's committee, the organ of a civil corporation without any properly ecclesiastical power, being intrusted with the duty of providing a supply for the pulpit, ventures to employ for that purpose one who is not recognized as a preacher by the rules and usages of the Congregational churches,—that committee transcends its legal powers. And if any man not having received from an Association or some other recognized and competent ecclesiastical body the customary license or certificate of approbation, passes himself off as a minister of the Gospel, and obtains employment and pay in that capacity, without making known the fact that he is self-called and self-sent, that man obtains money under false pretenses.

The same principles are applicable to the case of one who, having been a recognized and accredited minister of the Gospel, has been judicially deposed from his ministry. If a Baptist minister has been deposed for practicing open communion or for accepting the doctrine that the infant children of believing parents may be offered to God in baptism, or if a Presbyterian minister has been deposed for maintaining the distinction between moral and natural inability, a Congregational Association would nevertheless give him the right hand of fellowship, and would accredit him to the churches, if he were otherwise unobjectionable. And if he is at all the right sort of a man for the ministry, he will not seek an introduction to the Congregational churches in any other way than that which is open and straight before him. But if a man who has been deposed from the ministry on charges of gross immorality, removes thereupon to a distant part of the country, and insists upon preaching wherever he can find a parish committee heedless enough to employ him, that man is an intruder. And if a church, knowing that he has been deposed and excommunicated on charges of immorality, takes him up, and without any investigation of the matter, or any advice from a council of neighbor churches, receives him to its communion, and places him in its pulpit, that church breaks over all the principles that protect the character of the ministry and that make the intercourse and fellowship of the churches safe or possible.

The question, What course should be taken with these irregular and unaccredited preachers, and with the churches that encourage and employ them? is one which we do not intend to discuss just now. We commend that question to the serious attention of the churches and of pastors in their associations. Our thoughtful opinion is, that the Congregational church-order is, at the present time, more endangered by irregularities of this sort than by anything else.

JOHN BROWN'S SPEECH FROM THE SCAFFOLD.

It seems to be settled that John Brown will be hung according to the sentence of the Court at Charlestown. It can hardly be hoped that the average sentiment of justice, honor, and humanity in Virginia, as exhibited during his trial, will permit Governor Wise to respite the old man long enough for the Court of Appeals to re-examine his case, and inquire whether the lower Court has not acted upon a faulty indictment, or mistaken an insane man for a criminal. The Slave Power demands revenge for the disturbance of its security and peace. It cannot feel safe until the last of the score of invaders who stormed its citadel is destroyed;—will it feel any safer then?

That John Brown will make any concession or retraction, that he will yield to fear or acknowledge guilt, that he will do anything but vindicate the principle upon which he has acted, and condemn to the last the system of slavery which he aimed to overthrow, no man who knows his history and has marked his deportment during his trial and imprisonment, will for one moment imagine. The speech which he will utter from the scaffold will become historical;—taking rank with those dying words of patriots, heroes, and martyrs, which have become the watchwords of after-generations in the great conflicts and triumphs of freedom and truth. We doubt indeed, whether the chivalry of Virginians will so far conquer their cowardice as to suffer Brown to speak at all before the fatal noose is tied. And therefore, he would do well to deposit his last testimony in writing, with some trusty friend who will see that it reaches the public eye. Perhaps the justice which hurried a sick and wounded man through the mockery of a trial, may permit him the mockery of attempting to speak amid the din of drums, and the hootings of the crowd. Doubtless the precautions of the sheriff against an imaginary rescue, will so surround the gallows with a military guard, that no reporter shall be able to carry away a word of what Brown may utter. But spoken or unspoken, there will go forth from that scaffold a speech that will stir the land.

There are sentiments of human nature which are universal, spontaneous, and unconquerable. Honor to *bravery* in whatever cause; honor especially to one who shows unflinching pluck for what he deems the right; honor pre-eminently to one who perils or sacrifices himself in a generous deed for others—the common sentiment of mankind awards this as its spontaneous tribute. The age of hero-worship has not gone by; the sentiments that prompt to this are not extinct. Not they alone who approve the *object* of Brown's ill-fated exploit, but they equally who disapprove that, feel in their inmost souls a response of admiration for the brave and generous old man. They know that such purposes as his are not fitly requited by the scaffold. And this feeling is strongest among those rougher and sturdier men who know enough of personal bravery to admire it in another, and among the hard-fisted sons of toil, who know the worth of a generous deed in behalf of the wronged. John Brown's speech to the Court has found its echo in such sentiments, and the speech from his scaffold will deepen that response.

That scaffold will say to the North,—This is the bloody, the insatiable tyranny of slavery. The very existence of that system demands that freemen shall be for ever silent in its presence; that the voices of our revolutionary sires shall be hushed; and that whoever shall speak or plan or act for the overthrow of slavery, shall pay for his temerity with his life, if ever he shall come within the grasp of its arm. This is the first lesson. That scaffold demands of all the North, Will ye also be slaves?

That scaffold will say to the South,—This must henceforth be the price of our slaves and of our security; a system of terror maintained in all our borders, the surveillance of despotism over the stranger and the citizen alike, counting it a crime to speak of emancipation, or to lift a finger to relieve the slave, or to relieve society of this burden. The South may at first obey the behests of this new terrorism, but by-and-by will count the cost. The lesson of that scaffold upon the ethics and economics of slavery, will be greater than all that has yet been said against the system.

That scaffold will speak to the opponents of slavery words of lofty inspiration. It will remind them that theirs is a work of conscience and of right, which no hindrance can check, which no violence can put down. A deeper earnestness, a more heroic self-sacrifice, will henceforth possess the minds of all good and true men in opposition to slavery. John Brown as a leader they might not have trusted while living; John Brown as an exemplar in the conscientious and unfaltering discharge of duty, they will emulate when he is dead.

But the most deep and emphatic utterance of that scaffold will be to the slave. The public execution of John Brown and his associates will be talked of in every cabin of the South. Men who cannot read will catch the whispers of the wind, and all who are in bonds will know—by that telegraphic sympathy which makes the oppressed so quick to hear and feel—that free white men were brave enough to die in the attempt to give freedom to the slave. That scaffold will proclaim the insurrection it is designed to subdue. That scaffold will arouse in the hearts of the oppressed, the determination to brave death itself for liberty. And here endeth its last lesson, in lines of fire and blood.

PROF. SMITH'S CHRONOLOGY OF CHURCH-HISTORY.

The student of Church-History knows how to prize accurate tables grouping together synchronous events in ecclesiastical and civil affairs, and tabulating the prominent names and incidents of each period, so as to present, upon a few pages, a bird's-eye view of the whole course of history. Yet hardly anything is more difficult of preparation than such historical tables. To condense into so brief a compass the historical names and events of eighteen centuries, to do this not only with entire accuracy, but with a just regard to the relative importance of each, so that the tabular view shall be proportionate as well as correct, requires a wide acquaintance with the materials of history, with the literature of the subject, with systems, persons, and events,—a carefully balanced judgment, and a mathematical skill in arrangement. Hence synchronistic tables are often imperfect, either through limited and defective knowledge, or through a confused, unsatisfactory arrangement.

The science of historical tabulation,—for that is really a science which marshals events in a true chronological succession, arranges them in synchronistic order, and gives to each its relative position in the series—this science is commanding the services of some of the best scholars in Europe and America; and their labors are already furnishing the student with charts and tables of history, as complete and reliable as his tables of Logarithms and of Chemical analyses and combinations. In the department of Church-History, Professor Henry B. Smith, D.D., of the Union Theological Seminary, has just completed a "History of the Church of Christ, in Chronological Tables," published in a beautiful folio volume from the press of Mr. Charles Scribner. We regard this as the most thorough and satisfactory attempt yet made to present Synchronistic Tables in an intelligible and manageable form. Aside from the learning and labor bestowed upon the tables themselves, the ingenuity of both author and publisher have evidently been taxed in the mere mechanical arrangement of the work. By the device of interleaving each sheet with one of smaller size, whose divisions fit exactly to the marginal dates of the larger upon which it lies when open, the advantage of a chart five feet square is gained within less than half that area. This makes the work convenient for reference.

The entire competence of Professor Smith to prepare such a tabular exhibit of Church-History, has already been proved in his admirable translation of Giesseler, and his other publications in the same department. But the labor of digesting and arranging such tables is greater than that of writing an entire course of lectures upon the topics which they embrace. One must comprehend a subject fully, in all its bearings, before he can write a complete and useful resumè. We cannot better define the plan of this work than in the language of the publisher's announcement:

"The whole history of the Christian Church, ancient, medieval, and modern, is divided into Six General Periods, and subdivided in Sixteen Tables. Each Table occupies *four folio pages*, with exception of the 14th and 16th, which extend to five. The headings of each Table give, in a concise form, the main points that distinguish the period and the Table. The first column in each Table describes the Characteristics of the epoch, the second gives an outline of its Secular History, and the third is devoted to Literature and Culture. These three columns occupy the first page of every Table, and are an appropriate introduction to the Ecclesiastical History, which is next exhibited in ten or twelve columns, each one of which comprises a distinct department of the history. One page of each Table is assigned to the External, and two pages to the Internal History. The whole Table synchronizes the History of the Church in different countries, and also its Literature, Polity, Worship, Discipline, Doctrines, and Heresies. The subjects and order of the columns are somewhat changed in the latter Tables, so as to correspond with the changes in the History itself. Thus there are here new columns upon Christianity and Philosophy, and Missionary and Philanthropic Societies, and the History of the Church is given more in accordance with its national divisions. The history of Polity, of Doctrines, and Controversy, and of Church Literature, is presented as fully as the space would allow. Few important names or works, even in the latest literature, will be found to be omitted.

"Two Supplementary Tables are devoted to the History of the Church in America, from its first colonization. This has never before been attempted either in chronological tables or in the general histories of the church. The history of each branch of the American Church is exhibited with a somewhat disproportionate fullness, in the hope of making a useful book for ministers and students in all branches of the Christian church. Here may also be found a summary of our chief ecclesiastical and doctrinal controversies, and a full bibliography of each denomination."

We wish, by the way, that Dr. Smith, and every other writer upon the History of Christianity, would avoid such terms as "the Church in America," "the American Church," etc., which have no precedent or warrant in the New Testament, and which convey no definite idea.

Such a use of the term Church is both unscriptural and illogical; and though often employed by writers educated under national ecclesiastical systems, it should never be sanctioned by writers who profess to derive their church-polity from the New Testament. That rigorous Scotch Presbyterian, Calderwood, says the word Church in the Scripture "is never used to signify the Faithful or Christians of a *nation, province*, or *diocese*; this way of speaking is not dictated by the Holy Spirit in the Scriptures." In this Calderwood is undoubtedly correct. The Scriptures do not speak of *the Judean* Church, the *Syrian* Church, the *Macedonian* Church, *the* Church *in* Asia, or in Galatia. "Then had the *churches* rest throughout all Judea and Galilee and Samaria." Why not *the Church in* Judea and Galilee and Samaria? or the Judean Church, the Galilean Church? Because no such bodies were known to the Apostles. Paul "went through Syria and Cilicia confirming the *churches*" Here is no mention of the Syrian Church or the Church in Cilicia. "As I have given order to the *churches* of Galatia;" "the *churches* of Asia salute you;" "the grace bestowed on the *churches* of Macedonia;" "John, to the seven *churches* of Asia." In all these examples the term Church is applied solely to *local* communities of believers; never to national, territorial, or diocesan organizations, nor is there a single instance of this latter usage in the New Testament.

The only other use of the term Church in the Scriptures as applied to a *visible* body, is to denote the one unorganized, unincorporated, and yet undivided and indivisible communion of all true believers in Christ—who make themselves manifest as members of this body by their faith and works.

The judicious Hooker, having described the mystical body of Christ, defines *the visible* Church as consisting of the whole company of persons who have embraced the Christian religion;—"the unity of which visible body and Church of Christ, consisteth in that uniformity which all several persons thereunto belonging have, by reason of that *one Lord*, whose servants they all profess themselves; that *one Faith*, which they all acknowledge; that *one Baptism*, wherewith they are all initiated. The visible Church of Jesus Christ is therefore one, in outward profession of those things which supernaturally appertain to the very essence of Christianity, and are necessarily required in every particular Christian man."

Saith the Cambridge Platform, "The Catholic Church is the whole company of those that are elected, redeemed, and in time effectually called from the state of sin and death, unto a state of grace and salvation in Jesus Christ. . . . This Church is either triumphant or militant. . . . The militant Church is to be considered as invisible, and visible. Invisible, in respect of their relation wherein they stand to Christ, as a body unto the head, being united unto him by the Spirit of God, and faith in their hearts. Visible, in respect to the profession of their faith, *in their persons, and in particular churches*. And so there may be acknowledged an universal visible Church."

These clear and sound distinctions are in exact accordance with the Scriptures. *The* Church of Christ is neither one universal ecclesiastical organization, nor is it merely the aggregate of all particular churches or denominations of Christians, but it consists of all true believers, who either *in their persons*, or in particular churches, have made known their faith. The Madiai, excommunicated from the Church of Rome, and imprisoned in Tuscany, though belonging as yet to no particular church, were visible members of the Church of Christ,—visible in respect of the profession of their faith in their persons.

Now it is impossible to derive anything answering to the name "*the American* Church," from this only Scriptural idea of the Church of Christ. If Prof. Smith will study attentively the caption of his 11th, 12th, 13th, and 14th tables, it seems to us that he must perceive its incongruity. It reads: "*The Church divided into national churches and sects; the Church Transplanted to the New World; the Eastern Churches Stationary.*" The period covered by this statement is from 1517 to 1858. Take the first term of this caption. "*The* Church divided into national churches and sects." Now the Church of Rome was not so divided; it still claims an undivided unity; and is nowhere national, but universal. Protestants seceded or were excommunicated from that Church. Besides, there were bodies of true believers who were never in communion with that Church. What then was *the* Church which was divided into national churches and sects? Would not Dr. Smith include the Eastern *churches* in his general idea of "the Church?" But these had long existed as distinct organizations. And yet we are told that *the Church* was divided, but "the Eastern churches were stationary!" Were those churches in *the* Church or out of it? On p. 52 he says, "By the Reformation, *the* Church was divided into two main parts, the Roman Catholic and the Protestant." Does he then recognize the Roman Catholic communion as constituting equally with the Protestant bodies, a main part of *the* Church of Christ? But on p. 64, he tells us that "the middle of the nineteenth century witnesses the revival of the Church in all its main branches, Roman Catholic, Protestant, and Greek." Here is a third *main* introduced. We confess that we are perplexed to know what idea Professor Smith intends to convey when he speaks of "the Church." Is it an organization? Is it the unorganized community of believers? Neither of these ideas answers to Prof. Smith's statement as to the divisions and branches of "the Church."

Again, what was "*the* Church transplanted to the New World?" The early French and Spanish colonists planted here the Roman Catholic Church; the settlers of Virginia planted the Episcopal Church; the Dutch settlers of New York brought their own Protestant communion; the Pilgrim colonists organized a simple church of Christ. Which was *the* Church transplanted hither? What is the American Church? Is it the aggregate of Christian denominations? But would Prof. Smith include the Unitarian and Universalist bodies as integral parts of *the* American Church? If he declines to include these denominations, as such, in the Church, he must still admit that there are individuals in them who belong to the true Church. How, then, shall he separate these from the rest, so as to include them in his history of "the American Church?" If he were to speak of the history of Christianity, or of Christian denominations, or of churches, in the United States, the difficulty would vanish. But *the* American Church!

It is not in the way of mere verbal criticism that we dwell so minutely upon these details. The right use of terms on such a subject is vital to the understanding of the principles of New Testament church-polity.

One other point claims a passing notice. We know the difficulty of reducing a theological system to an exact statement within the compass of a few lines. We do not doubt that Prof. Smith has endeavored to state with fairness the views of theologians from whom he may be supposed to differ. But what must any pupil of Dr. Taylor, or any intelligent student of his works, think of the statement that in his system,

"*Original sin* was resolved into a disordered native constitution, without moral character?" Or of this?—

"That sin is *necessarily incidental* to the best possible system!" Or of this?—

"The atonement was *resolved into a governmental expedient*, in contrast with the position that it is a satisfaction to the Divine justice!" Could any representation be more inaccurate? And then, to crown the injustice done to Dr. Taylor, we are told that "the system of Dr. *Woods* in his lectures, is a careful statement of the old Edwardean theology!" It is a pity that statements so far from "careful," should be put upon record as the history of a great theological controversy. We commend to Dr. Smith, Prof. Martin's review of Dr. Taylor in *The New Englander*.

We notice a few slight inaccuracies in the author's references to recent Congregational movements. He mistakes when he speaks of church-*extension* as one object of the Congregational Union. That is wholly a Presbyterian term and scheme. It is foreign to the genius of Congregationalism. The Union does aid in building houses of worship, sometimes called church-*erection*. We think too, that to charge the Albany Convention with taking the initiative in abrogating the Plan of Union, savors of the spirit of a controversialist against the system which he has abandoned for its antagonist. But these are minor defects, which we trust the author will correct in the plates. History should be free from prejudices. The work is a monument of the learning and industry of its author, and will bring him the thanks of all students. The Index is very complete; and the Appendix contains a List of Councils in Chronological order, and Alphabetical lists of Popes, Patriarchs, Bishops, etc. Indeed, it is a thesaurus upon the subject.

CHURCH MENDICANCY DISAVOWED.

The public have been greatly surprised by an appeal made to the churches of England for the relief of the Church of the Puritans in this city. It seemed incredible that the able and earnest preaching of its pastor had not rallied to his support men enough and means enough to supply the waste even of anti-slavery friction, large as that has been; and still more incredible, that if this were the fact, the church should be so incautious as to advertise its own mendicancy in the idle expectation of relief from Great Britain. The natural course in such circumstances would be an appeal to neighboring churches of the same faith and order, and especially to those churches which have found that the decided and unflinching position of their pastors against the iniquity of slavery, has *not* hindered their financial prosperity. An appeal in such quarters might secure both money and wisdom in return; but an appeal to Great Britain would be a fruitless exposure of weakness.

We are glad to learn that neither the Church of the Puritans nor its Ecclesiastical Society has ever authorized Miss Johnstone's mission of mendicancy to England, and that the officers of that Church and Society feel sure of their ability to sustain the preaching of the Gospel without foreign aid. The following action of the Trustees of that church, taken at a full meeting of the Board, explains itself:

At a meeting of the Board of Trustees of the Church of the Puritans, held Monday evening, Nov. 14, 1859, the following preamble and resolution were unanimously adopted:

"Whereas, this Board learn through the public prints that a Miss Johnstone has made appeals to the people of Great Britain for funds to sustain the Church of the Puritans, and it appears by a letter of the pastor of the church addressed to Rev. C. H. Spurgeon of England, that he (the pastor) and some individuals have authorized Miss Johnstone to collect money in Great Britain for this purpose;

"And whereas, in the opinion of this Board, such an appeal is contrary to the best interests of the Church and Society, and calculated to injure them in the estimation of the Christian public, since the contributions sought are for the purpose of meeting the ordinary expenses of worship, which rightfully belong to the congregation to pay;—

"*Resolved*, therefore, that this Board disavow all responsibility for the acts of Miss Johnstone, as unauthorized by the Society or its Trustees."

We should prefer to make no allusion to this matter; but the communication from Dr. Cheever, on our first page, compels us to give it this passing notice. We were sorry, for his sake, when we read his appeal to Mr. Spurgeon; we are even more sorry, for his sake, that he has written such a communication. It is in strange contrast with the calm denial of the Trustees that any necessity for foreign aid exists in the condition of the Church of the Puritans. The judgment of seven business men, all of whom were elected to office since the church was purged of malcontents, will have great weight upon the question of the necessity and propriety of Miss Johnstone's mendicant appeal.

As to Dr. Cheever himself, we have too much regard for his genius, his piety, his sincerity, too much sympathy with the cause in which he is so zealously engaged, and with himself in the trials which he has endured, to be betrayed into any controversy by his unprovoked personalities toward his brethren in the ministry, or to allow ourselves in criticism upon his modes of operation. We can only wish that the Cromwellian hero of the pulpit, while himself disapproving the *methods* of the "ironside" invader of Virginia, would study the dignity and courtesy of that brave old man. In these times of stirring conflict, we cannot afford to fight any who are fighting against the foe, nor descend to quarrel for the captaincy.

Dr. Cheever brings against the ministry the sweeping accusation of want of fidelity upon the subject of slavery. Doubtless there has been in some pulpits an utter neglect of duty in this matter; the Tract Management is a witness for that. But Dr. Cheever's condemnation is far too sweeping and indiscriminate. He does not hear his brethren preach. Does he then keep a corps of informers in neighboring churches? Or because men do not advertise their sermons and create an excitement by their preaching, does he infer that they are faithless? Possibly his example will stimulate some to greater fidelity; but we hope he will not insist that they shall prove their fidelity by the extent of their *failure!*

We have no occasion to defend other *Congregational* ministers in New York and Brooklyn from the unfraternal insinuations of Dr. Cheever. Men who boldly took their stand in the pulpit against slavery, and were denounced by name in the daily press as "preachers of treason," when the pulpit of the Church of the Puritans had not yet peeped upon that subject, but was dividing its energies between the eulogy of Daniel Webster and the denunciation of the Hudson River Railroad—men who have always and everywhere stood forth as uncompromising opponents of slavery under whatever guise, do not need to be vindicated from such aspersions. If fidelity in testifying against slavery is to be judged by the number of hearers whom one drives away unconvinced, doubtless these brethren would concede the palm to Dr. Cheever. But if that fidelity is to be measured by the extent to which they have convinced their hearers that *to hold human beings as property is in every instance and under all circumstances a sin*, and that *the whole system of American slavery is an unmitigated wrong*, if that fidelity is proved by the freedom of their own pulpits to denounce this sin, then these brethren may humbly thank God that they have not labored in vain. And if this result has been accomplished without magnifying their own zeal, or rending and beggaring their churches, or disparaging the force of their own arguments by endless repetition, or turning the pulpit into an Ebal with no answering Gerizim—then so much the greater honor to the truth of God, and to the average common sense and conscience of this Christian community. Our brethren in England may rest assured, that whatever may be the fate of the Church of the Puritans, the sinfulness of American slavery will not cease to be exposed and denounced, at least in the Congregational pulpits of this great metropolis.

THE CONGREGATIONAL LIBRARY ASSOCIATION.

An earnest appeal has been issued by the Congregational Library Association for a simultaneous contribution toward the purchase of the Library Building in Boston, to be made on or before the 22d day of December next. Most cordially would we respond to this appeal. We trust that every church and every individual that values the faith and order of the Pilgrim Fathers, will contribute something toward an institution which is designed to perpetuate their principles, by preserving and transmitting to posterity all the surviving literary memorials of their work. What the Library Association has already done and proposes to accomplish, is set forth in the following statement by the Secretary, Rev. J. S. Clark, D.D.:

"Among its direct and indirect results may be named—3,000 members, scattered all over the land; a collection of about 5,000 bound volumes, 15,000 pamphlets, 1,200 manuscripts, (some of them possessing a value which money cannot measure;) the establishment of a periodical, through whose quarterly issues these accumulating treasures are made available to the reading public; and last, though not least, the purchase of an estate on advantageous terms in the center of our Puritan metropolis, to be reorganized henceforth as the ancestral hearth-stone of the Puritan family, and (when once paid for) to serve as a perpetual endowment wherewith to propagate their principles—'showing to the generations to come the praises of the Lord, and his strength, and his wonderful works that he hath done.' These results, and others like them which have already been gained, are too precious now to be lost, or even endangered. They need not be. By a comparatively small effort *now*, they may be not only preserved, but self-perpetuated and augmented from year to year, through the coming ages. If each Congregational minister to whom this appeal is made, will bring the subject before the people of his charge *on or before the 22d of next December*, and superintend a collection in aid of the object, THE THING WILL BE ACCOMPLISHED. The particular time is named for the two-fold reason that in most cases, probably the collection can as well be taken then, as later; and because the anniversary of the Landing at Plymouth is of itself a sermon in advocacy of just what such a collection will help to accomplish. It is known, moreover, that some pastors have already purposed to commemorate the day by uniting the principles of the Pilgrims on the Sabbath nearest to it, and inviting the people to bring their expected gift to the Congregational Library Association as a thank-offering to the Lord for such fathers and as an effectual means of keeping alive the virtues."

We trust that all ministers and churches in sympathy with the principles of the Fathers of New England will contribute once for all to establish this Historical Home of the Faith and Order of the Pilgrims. A little generous activity in each Congregation would secure the required amount.

MR. SPURGEON AND HIS PUBLISHERS.

Some time ago we published a statement from Messrs. Sheldon & Co. of this city concerning the encroachment of *The New York Waverly* upon their moral right to publish Mr. Spurgeon's sermons without interference from any quarter. The fact that Sheldon & Co. first brought Mr. Spurgeon to the notice of the American public, and have always made him an honorable compensation for the use of his discourses, entitles them to the exclusive privilege of reprinting his sermons here. Mr. Spurgeon has recently written a characteristic letter upon the course of *The Waverly*, from which we make the following extract:

"I am sorry to add that I have to complain that you have gone beyond all the rules of honesty in the deliberate falsehood which heads several of your advertisements, viz., that these sermons are reported *exclusively* for *The Waverly*, whereas they were not reported for you at all. This glaring falsehood has compelled me to speak out, and I am now about to take some more decisive action. It is no longer a matter between you and Mr. Sheldon; this foolish statement compromises me, and I must therefore do something in the matter. I had rather suspend the printing of my sermons altogether, than injure my name by alliance or dealing with men to whom truth is no object. The larger circulation of the Gospel might reconcile me, personally, to any piracy on my part, but when this is coupled with most deliberate and groundless falsehood, the injury I cannot bear no longer one of cents and dollars, but of fame and honor."

Henceforth the question of the right to republish Mr. Spurgeon's Sermons must be regarded as settled, and the honorable claim of Messrs. Sheldon & Co. as fully established. This house is entitled to the credit, and it should have the reward of making the great English preacher a universal household preacher in the United States. But we would call the attention of Mr. Spurgeon to another point affecting the *moral* position of himself and his publishers, *before the American* public. Mr. Beecher, in his sermon published in *The Independent* of Nov. 3d, openly hints that the American editions of Mr. Spurgeon's sermons, in his sentiments on Slavery, contained in the English editions, have been suppressed. We have not at hand the means of testing this assertion; but a friend who has compared the English and American editions, assures us that it is true. Neither Mr. Spurgeon nor his publishers can afford to overlook the charge which Mr. Beecher has given to the world, in a sermon which has been read by a hundred thousand persons. If Mr. Spurgeon himself has modified his sermons on that point to suit the American market, he need say no more about "men to whom truth is no object;" and he will find that he has neither "fame" nor "honor" left him in the United States. If this suppression is the act of some American editor, performed without Mr. Spurgeon's consent, the guilty party should be exposed, that such an imposition upon the public, such an injury to Mr. Spurgeon's "fame and honor," and such an injustice to the truth, may meet its due reward. We know not where the blame lies, and therefore accuse no one of the fault; but wait for proof or denial of Mr. Beecher's intimation.

The Philharmonic Concerts will open for the season on next Saturday evening at the Academy of Music. The rehearsals have been given on Wednesday afternoons, and have attracted large and appreciating audiences. There is a promise of as fine a concert as ever graced the stage of the Academy. Tickets, as usual, are greatly in demand, and even the Academy will prove too small for the assembly on Saturday.

The Evening Post publishes a statement from its Massachusetts correspondent, to the effect that President Huntington of Harvard University has avowed himself a Trinitarian, and also that he sympathizes with the "Broad Church" notions of Dr Bellows. The first part of this "item" is not new, and the latter part is not true. This paper long ago expressed its confidence in Prof. H. as an evangelical believer. That he inclines to that vague, wild speculation called "Broad Church," we have the best of reasons for pronouncing a total mistake.

New Haven, Nov. 14, 1859.

Last evening Dr. Marsh gave us a sermon in the Center church, on Temperance as at present existing in Connecticut; and on Wednesday, we are to have here the annual meeting of the State Temperance Society. A public meeting will be held in the evening which is to be addressed by "Awful Gardner" of the city. The Dashaway clubs are increasing.

HENRY WARD BEECHER'S SERMONS,

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WILL APPEAR IN

The Independent

EVERY WEEK.

This announcement alone should be a sufficient inducement to thousands to send their subscriptions. These sermons, in the aggregate, for one year, would make five or six good-sized volumes, which would cost as many dollars. The friends of *The Independent* in all sections of the country, will favor the cause in which we are engaged, by using their influence to extend our circulation.

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NOTICES.

THANKSGIVING-DINNER TO THE POOR.
THE FIVE-POINTS HOUSE OF INDUSTRY.
(PEASE'S MISSION.)

We propose, as usual, to have a Dinner for the inmates of the Institution, and the outside children who attend our day-school, together with their parents, on Thanksgiving-Day. We solicit aid in the way of *Provision of all kinds*, to enable us to supply four or five hundred mouths all unused to feasting. Friends, in the city, disposed to help, may send their address to L. M. Pease, (or H. R. Barlow,) 155 Worth street, and we will send for their donation.

L. M. PEASE, Gen. Agent,
B. R. BARLOW, Superintendent.
Nov. 9, 1859. 572

The Annual Sermon before the New York and Brooklyn Foreign Missionary Society, will be preached on Sabbath evening, the 20th of November, in the Church of the Pilgrims, Brooklyn, (Rev. Dr. Storrs,) by Rev Rufus W. Clark. Reports will also be read by the Corresponding Secretary and Treasurer.

Service to commence at half past seven.

DAVID HOADLEY, A. MERWIN, SIDNEY SANDERSON, LEWIS R. JACKSON } Committee of Arrangements.

572

American Board. A Series of Foreign Missionary Conventions in Western New York, attended by Dr. Pomroy from the Missionary House, Boston, and missionaries from foreign lands, will be held as follows:

At Canandaigua, on Sabbath and Monday, the 27th and 28th of November inst.

At Palmyra, on Wednesday and Thursday, the 30th of November and 1st of December, with an opening service on Tuesday evening.

At Lockport, on Saturday and Sabbath, the 3d and 4th of December, with an opening service on Friday evening.

At Owego, on Wednesday and Thursday, the 7th and 8th of December, with public services on Tuesday evening.

Churches and pastors in the region, co-operating with the A. B. C. F. M., are earnestly invited to attend as far as practicable.

FRED. E. CANNON,
Geneva, N. Y. Dis. Sec. of the A. B. C. F. M.
572-573

The James Mission Church, on Reed Avenue, one block south of Gates, Brooklyn, will be dedicated on Sunday, the 20th November, inst. Services at 10½ A.M., 3 and 7½ P.M. Bishop Janes will preach at 10½ o'clock A.M.

HOME FOR THE FRIENDLESS.

DONATION VISIT.—Blessed is he that considereth the poor. The Annual Donation Visit at the Home, 32 East Thirtieth street, and 29 East Twenty-ninth street, will occur as usual on the afternoon and evening of Thanksgiving Day.

The friends and patrons of the Institution are cordially invited to witness the exercises of the children, between the hours of 3 and 5, or 6 and 9 P.M. The children will be served with the refreshments sent them at 5 o'clock.

Winter supplies are greatly needed, and funds, provisions, etc., will be most thankfully received by the Managers.

"TIMOTHY TITCOMB" and the "OLD FOLKS."

"Timothy Titcomb" (Dr. J. G. Holland) will lecture on "American Social Life" on Friday evening, 18th inst., at the Cooper Institute. After the delivery of the lecture, Father Kemp's "Old Folks" Concert Troupe will give one of their entertainments, singing the songs and anthems of one hundred years ago, clad in the costume of that day. Tickets 25 cents each. Doors open at 6½. Lecture at 7, Concert at 8½.

572

Lectures for Ladies, Spingler Institute, Union Square and Fifth Avenue.—The opening course by Prof. HENRY B. SMITH, D D, on "MENTAL SCIENCE," will commence with the second term, Nov. 23d, and be continued on Wednesdays at 1 o'clock at the Fifth Avenue.

The class in "GERMAN" and "ITALIAN" on Tuesdays and Thursdays at 1 o'clock at the Fifth Avenue.

The class in "CALISTHENICS," under the instruction of Prof LANDON, on Mondays and Thursdays at 2 o'clock at the Fifth Avenue.

The lectures by Prof. HIATT on "NATURAL PHILOSOPHY," at UNION SQUARE on Fridays at 12 o'clock.

Tickets for these Lectures and Classes may be obtained at the Institute. Pupils from other schools admitted on favorable terms.

572 GORHAM D. ABBOT, Principal.

Acknowledgment—Mrs. Rezia Copeland gratefully acknowledges a certificate of Life-Membership from the American Missionary Association, in consideration of a contribution of Thirty Dollars by the Presbyterian-Congregational church of Champion, N. Y.

Champion, Nov 12 1859.

MARRIED.

COE—CURTISS—On Wednesday morning, 9th inst., at the First Congregational church, Stratford, Ct., by the Rev. Wm. B. Wood of Norwalk, assisted by the Rev. Mr. Swan, William Coe to Cordelia M., only daughter of Willis Curtiss, Esq., of Ravenst eam, near Stratford.

DIED

PORTER—At Chicago, Oct. 31st, of typhoid fever, with strong consolation in Christ, Charlotte Elisabeth, eldest daughter of Rev. Jer. and E. C Porter, in her seventeenth year

As the days of health had been devoted to Christian efforts for the good of others, of which she had from her earliest childhood living examples ever before her, it is not strange that when reason was dethroned, and consciousness failed, those employments occupied her imagination. From them she has, we humbly hope, been ushered into the joyful realities of heaven.

The custom of the family, Sabbath evening, was that each repeat a hymn at family worship. On the last Sabbath of which she was conscious on earth, as the accustomed hour drew near, in a semi-conscious state she said, "Father, this is the hymn which I was about to repeat to-night; but I am so weak I will only say the first line—'One sweetly solemn thought.'" We give the whole:

"Here have we no continuing city, but we seek one to come."
—Heb xiii. 14.

One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer home to-day
Than I've ever been before.

Nearer my Father's house,
Where many mansions be;
Nearer the great white throne,
Nearer the jasper sea:

Nearer the bound of life,
Where we lay our burdens down,
Nearer leaving my cross,
Nearer wearing my crown.

But lying darkly between,
Winding down through the night,
Is that dim and unknown stream
Which leads at last to light.

Father! perfect my trust,
Strengthen on my feeble faith;
Let me feel as if I trod
The shore of the river Death.

For even now my feet
May stand upon its brink—
I may be nearer home,
Nearer now than I think.

FISH—At Woonsocket, R. I., 26th, Abby B., wife of Henry D. Fish, aged 31.

MARSH—In Mosul, Assyria, August 12th, Mrs. Julia I. Marsh, wife of Rev. D W. Marsh, missionary A. B. C. F. M., and daughter of Elisha Peck, Esq., New York.

Mrs. Marsh left America January 7, 1853, and reached Mosul May 9th. Her death was very sudden, and until within less than an hour of its event, entirely unexpected. She had had for several days a slight intermittent fever, and felt very much oppressed by the extreme heat the thermometer showing 122 deg. in the shade, and 113 deg after sundown. Some time after retiring in the evening, she awoke, perspiring freely, and said, "I am perfectly comfortable. I could not believe I could change so soon. I have not a pain." A quarter of an hour later the fever returned, and she very soon became perfectly delirious, constantly repeating, "I want to go and sing before. I want to go and sing before," until the words died away in death. In one hour and a half from the first wandering of her mind, the angels carried her to the bosom of infinite love.

MALLORY—Of yellow fever, Oct. 31st, at Houston, Texas, Miss Fanny A. Mallory, daughter of the late Dea. Marcus D. Mallory of Woodbury, Ct.

LYMAN—At East Hampton, Mass., suddenly, of typhus fever, Joseph E. Lyman, late of Brooklyn, N. Y., in the 42d year of his age.

RANKIN—At San Francisco, on Friday, Oct. 7th, Robert Rankin, aged 36 years, son of John Rankin of Brooklyn, L. I.

RUDD—At Greenwich, Ct., on Tuesday, Nov. 15th, Richard L. Rudd, aged 50 years.

HUBBARD—In Brooklyn, on Wednesday morning, 16th inst., Emily, wife of the late Jabez B. Hubbard, and daughter of Lebbeus Chapman. Funeral this (Thursday) afternoon at 2 o'clock, from her residence, 260 Livingston st.

FULLER—At Huntington, L. I. Nov. 7, 1859, Edward T. Fuller, a member of the Middle Class of Princeton Theological Seminary. At a meeting of the students of the Seminary, resolutions were adopted, recognizing it as a mysterious Providence, that one so soon to enter upon a work to which he had long and earnestly looked forward, and in which he gave promise of so great usefulness, should be thus stricken down; yet bowing submissively to the dispensation of our Heavenly Father, and praying that it may be sanctified to them and that the bright example of the departed brother, no less than his dying charge, may stimulate to greater diligence in the cause, and greater devotion to the person of our common Lord.

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References to persons living in various cities at the East published if desired.

563-614

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☞ Further information will be given on application at the office of the Company, Continental Bank Building, No. 7 Nassau street, New York, or to any of its authorized agents. All necessary documents can be obtained as above stated. 578-eowtf

ADVERTISING ITEMS.

Partner Wanted.

The advertiser, having retired, about a year since, from mercantile business, in which he had been actively engaged for more than fifteen years, proposes to form a new copartnership on the 1st of January next, and would be glad to confer with any party having experience or capital, who may wish to join him in either of the principal branches of trade.

In order to assure those who may be disposed to treat upon the subject of the good intentions and respectability of the advertiser, he has liberty to refer to J. E. Williams, Esq., President of the Metropolitan Bank, N. Y.

All communications will be regarded as strictly confidential. Please address MERCHANT, office of *The Independent*, N. Y., giving real name, and stating preference as to the kind of business, etc. 572tf

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SINGER'S TRANSVERSE SHUTTLE-MACHINE,

to be sold at $75, is a Machine entirely new in its arrangement; it is very beautiful, moves rapidly and very easily, and, for family use and light manufacturing purposes, is the very best and cheapest Machine ever offered to the public These Machines are being increased in number as rapidly as possible, and yet the demand for them cannot be fully supplied.

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This is the favorite manufacturing Machine everywhere. The size of the Machine gives ample space for almost every description of work, which, together with its admirable working qualities, gives it a decided advantage. Price, with table complete, $100.

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SUPERIOR TO ALL OTHERS.

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BARTHOLF'S Celebrated Sewing-Machines.

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"FAMILY MACHINE," for every variety of family sewing.
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GERMANTOWN, Pa., March 28, 1857.

DR. C. M. JACKSON—Sir: It affords me great pleasure in speaking a word for your most excellent German Bitters.

Being persuaded by a friend, about three months ago, to try your Bitters for a pain in the side, dyspepsia, giddiness in the head, loss of appetite, general debility, etc., I purchased a bottle, and finding so much relief from it, I tried a second and a third bottle, with the same beneficial results as the former ones. I have tried almost every medicine, but none gave me so much relief as your German Bitters; and in justice to yourself, and for the good of persons afflicted with the above complaints, I take this plan of recommending them to all.

HANNAH WUNDER,
Wife of Alderman Wunder, Main st., near Rittenhouse st.

These Bittera are prepared by Dr. C. M. Jackson, 418 Arch st., Philadelphia, Pa., and are sold by druggists and storekeepers in every town and village in the United States, Canadas, West Indies, and South America, at 75 cents per bottle. Be sure and get *Hoofland's German Bitters.* 572-573tf.

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FIRST PREMIUM MAMMOTH COTTON BATTING.
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With the above evidence from the MOST COMPETENT JUDGES IN THIS COUNTRY, Mr. HARRINGTON flatters himself that he can safely

DEFY COMPETITION

In the Manufacture and Sale of either and all of the above articles.

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PREMIUM MAMMOTH BATTING

Is too well known among the trade to need indorsement—while

HARRINGTON'S PATENT CARPET LINING

AND

MILLINETTE WADDING

are rapidly superseding all other articles of the kind in the market.

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TO COTTON DEALERS AND BROKERS.

Being anxious to extend my operations in buying and selling Cotton I give my personal attention to BUYING COTTONS OF ALL GRADES AND QUANTITIES, for which the highest market price will be paid.

In order to consult the convenience of my customers, it is necessary to divide my time at my different places of business, as follows:

At the Mills, 448 Water street, from 7 A.M. to 9½ A.M.
At the Warehouse, 440 Pearl street, from 10 A.M. to 11½ A.M.
At the Sales-rooms, 62 Warren street, from 12 A.M. to 2 P.M.

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IN

SILK, STRAW, AND VELVET BONNETS,

MISSES' BEAVER HATS,

FANCY FEATHERS, ARTIFICIAL FLOWERS,

ETC. ETC.,

Are Now Ready.

Ladies resident in New York and Brooklyn, or on a visit to the city, are invited to inspect our large and diversified assortments in every department of Parisian and Domestic Millinery. The styles of our fabrics and the prices affixed thereto, will commend them to the notice of all who regard Fashion and Economy as equally desirable.

R. T. WILDE & CO.,
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SUCCESSOR TO

JOHN M. DAVIES & CO.,

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Will have at all times a full assortment of

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of the best Qualities, as HOSIERY of all kinds, GLOVES, SCARFS, CRAVATS, TIES, SUSPENDERS, ROBES DE CHAMBRE, etc., etc.

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Particular attention is given to the manufacture of Shirts from measure; the fit and workmanship guaranteed in every particular. 571-583

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—FURS—

At their warehouse,

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Have opened

THEIR ENTIRE STOCK FOR THE SEASON

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Comprising all the leading and desirable styles, together with additional novelties

IN

LADIES' FURS, GENTLEMEN'S FURS, CHILDREN'S FURS, FUR ROBES.

We solicit the inspection of the retail trade to the above, and offer our goods at the most advantageous prices.

C. G. GUNTHER & SONS,
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Empire Heater Works,

No. 514 Broadway,

(OPPOSITE THE ST. NICHOLAS HOTEL,)

M. P. LOW, Proprietor.

THE EMPIRE HEATER, (OR FURNACE,) for warming and ventilating, with pure external air, Dwellings, Churches, Hospitals, or any public or private building, has been in use several years, and of the many hundreds in operation, not one has failed to give perfect satisfaction. The peculiar construction of it combines all the requisites for

ECONOMY WITH POWER,
SIMPLICITY WITH DURABILITY,
SELF-CLEANING WITH NO VALVES,
COMPACTNESS WITH IMMENSE RADIATING SURFACE,
FEW JOINTS, AND GAS-TIGHT.

Family Reading.

"MEET ME IN HEAVEN."

A few days since it was stated in one of our newspapers that Rev. Dr. Cooley of Granville, Mass., is now visiting every family in his parish, in order so far as possible to take each one of his flock by the hand with the request to meet him in heaven.

This beautiful fact in the pastoral life of this venerable man, reminds me of some other facts with which his name is associated. In 1805, Dr. Cooley, then a young man, was called to the duty of organizing a new church, composed of colonists for Ohio, then a new state. I have heard it said that it required no small degree of self-denial on his part to give up some of the most excellent and enterprising families in his congregation. In due time the colonists went their way. Trained to observe the Sabbath as a day of rest, and carrying with them an organized church, these people observed every Sabbath during their journey with the same religious services they had been accustomed to in the mother church. They had no minister, but they had the sermons of New England divines. I have been told that whenever circumstances allowed, two services were held. The choir was organized, and sung as if in a meeting-house, and the deacons prayed and read the sermon. The place which they occupied for their first meeting on the Sabbath after reaching their home in the wilderness, has often been pointed out to me. It is very near their present church. They named their settlement *Granville*, after "the dear old Granville they had left." During the first service under the trees, the choir, remembering the old home, and contrasting it with their present situation, "lifted up their voices and wept." But weeping was not the business of the people, and in due time they wrought astonishing changes in the wilderness, making "it to bud and blossom as the rose."

Some twenty-five years afterwards, Dr. Cooley visited this colony. Its church had scarcely a superior in numbers, and none in efficiency in the Western country. It had, as is said, outstripped the old church in Massachusetts. Its schools were already noted in the region, and as for revivals of religion, it had been favored with some astonishing displays of Divine power. That visit of Dr. Cooley was satisfactory both to him and the people. Many of the original emigrants still survived to welcome their former pastor.

In 1855 the church observed its Jubilee Anniversary, and still the venerable pastor of the old church was living. Him they would have present by all means. A vast concourse of the descendants of the pioneers of Granville was assembled. The pathetic Scripture lesson was the *ninetieth Psalm*, most appropriate inasmuch as only two of the original emigrants were then surviving. The prayer was made by Rev. Samuel W. Rose, a son of one of the pioneers, and who had been baptized by Dr. Cooley, fifty-five years before. Then the good old man, eighty-three years old, was welcomed by the people, who rose to their feet. "Three generations looked up into his face with wonder and admiration, bordering on veneration." The Doctor preached the sermon. His text was, "Your fathers! where are they?" This was followed by a history of the church by "Father Little," as he is already called by many. The venerable guest then gave his parting counsels to his children,—charging them among other things to "devote their best endeavors and earnest prayers to revivals of religion, and, last and greatest of all, to look well to the reality and thrifty condition of grace in their own hearts." He concluded his remarks by saying, "This is our last meeting on earth. You will soon hear of my decease, and I shall soon be numbered with my fathers. I will make the appointment for our next meeting at the right hand of the Judge. Who will meet me there? Will you all agree to be there?"

One of the most touching incidents of the occasion was that which concluded the exercises. "Squire Gilman," aged ninety years, who came to Granville in 1805, the oldest member of the church, and the oldest person in Granville, moved "the adjournment of this meeting fifty years, to the year of our Lord one thousand nine hundred and five, to meet at the place which shall then be occupied by this church." The motion was seconded by the pastor's son, George Little, the youngest member of the church. The pastor, Rev. Jacob Little, thus commented on the motion: "I cannot attend that meeting, for it supposes me to live till I am one hundred and ten years old. Our aged guest cannot be there unless he lives to one hundred and thirty-three, and the mover to one hundred and forty years. He who seconds the motion will be sixty-six, and, with the youthful portion of the church, may be present. Only two members survive the last half century. How many of this audience will be sleeping in the grave before that meeting? But we have just been told of another great meeting, where all may attend without fear of age or any physical infirmity. They who wish to be there should this moment begin the preparation. I trust I have been making my arrangements to be there ever since I was eleven years old—forty-nine years ago; and our guest ever since he was fifteen—sixty-eight years ago. Still it is best for our descendants to hold a century meeting. Who can tell what glorious displays of divine goodness the pastor on that day will recount!"

And then Dr. Cooley pronounced the benediction. After which he gratified his wish "to give the parting hand to his relatives, to his former hearers, to all whom he had baptized, to the children of the Sabbath-school, and others interested in the occasion. He stood in front of the pulpit, and the aisles were so cleared that they who had left his hand and heard some expression of kindness from his lips could pass out and make room for others." "There was weeping, and there was joy. Many advanced in life were filled with emotion and tears, while the children reached up their little hands with eyes sparkling that they could once shake hands with one so loved by their grandparents."

The occasion in this respect was unique. I know of no other case like it. The impressions made by it were powerful, and I was reminded of Dr. Cooley's parting with his Ohio children by seeing the statement that he was taking each of his Massachusetts children by the hand, with an invitation to meet him in heaven. How enviable, how noble, the close of such a life, in comparison with the close of any mere worldly career, however brilliant! How those words of the good pastor will be repeated by generation after generation of his children in the two Granvilles, and the utterance will seem to come as from one in glory! "*Meet me in heaven!*" T. F. J.

An Appropriate Motto.—The late Rev. Dr. James W. Alexander was in the habit of selecting "a year-text" or motto, after the custom of the Moravians. In a letter to a friend in the early part of the year he wrote, "My sentence for 1859 is, 'God, my exceeding joy.'"

Hear and Meditate.—Philip Henry notes in his diary the saying of a pious hearer of his own which deeply affected him: "I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home."

THE DEATH OF THE FLOWERS.

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown and sere.
Heap'd in the hollows of the grove, the wither'd leaves lie dead;
They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from the shrub the jay,
And from the wood-top calls the crow, through all the gloomy day.

And now, when comes the calm, mild day, as still such days will come,
To call the squirrel and the bee from out their winter home,
When the sound of dropping nuts is heard, though all the trees are still,
And twinkle in the smoky light the waters of the rill,
The south wind searches for the flowers whose fragrance late he bore,
And sighs to find them in the wood and by the stream no more.

—*W. C. Bryant.*

A MEMORABLE SABBATH.

Whilst yet a member of college, I spent a Sabbath in the Scioto valley, which I recall with pleasure. Parts of this valley are very beautiful as well as fertile, and after traveling all day through a magnificent country, on Saturday evening we reached the residence of a good elder, who was to be our host during this "sacramental Sabbath." His house was not a very ambitious one, being a very plain log-house, with two rooms on the first floor and as many more in the garret. It was in the midst of a grand old forest, many of the trees of which were so near that they might have fallen on the cabin of our excellent friend, who seemed to worship God as joyfully and fervently there as he could have done in more inviting circumstances. Everything about him bore the impress of a manly piety in the style of a bygone age. His prayer savored of the "doctrines of grace," the divine sovereignty and amazing love of Jesus Christ. At family worship he read us a chapter, and not half a one, and gave out a good long hymn to be sung. We could see no conformity to modern uneasiness in his family religion. He would provide a good hearty meal of food which he had so often proved to be both wholesome and pleasant.

It was a beautiful Sabbath morning in August that our elder conducted us to the meeting-house which he and his neighbors had built. It was in the midst of a forest, and the limbs of giant trees met in loving embrace over the humble log building erected by pious pioneers to the worship of God. To me the scene presented was novel and impressive. The woods seemed alive with horses tied to the trees. There were very few carriages or wagons, but the most of the congregation had come on horseback. The interior of the meeting-house corresponded with its rude exterior. The congregation were seated on boards which were laid on unhewn timbers. The floor itself was of loose boards. Except those fortunate enough to get the wall end of a seat, none had any support to his back. The pulpit was raised a couple of feet above the floor, and was as rude as the other conveniences. On each side of the platform was nailed an unplaned board, on the top of which was nailed another unplaned board. This was the desk, which held two potential books, *the Bible* and *Watts*. The seat for the minister was just like those prepared for the people, as if to show that he, their servant, was not to have any superiority of comfort or any exemption from self-denial. And there a true servant of Christ, ordained by Presbyterian bishops, did expound with great unction the doctrine of which Paul was not ashamed. The people, old and young, men and women and children, all stood with bowed heads during prayer. As the preacher unfolded his theme, and you looked at his eager audience, you thought, "Blessed are they that hunger and thirst after righteousness." The "blessed Jesus," I doubt not, saw among the pioneers that day, in the humble log meeting house, some who loved him, and their worship was as pleasing as if it had been aided heavenward by sweet organ notes resounding through the frested arches of cathedrals, not half so grand as that which overarched the little church in the woods. The communion with Jesus and with one another by these believers was touching, and all felt how blessed to sit in these heavenly places in Christ Jesus. The morning service was very long, but no one seemed tired, and after a short intermission the house was full once more of people eager to have Christ's servant hold forth to them the word of life.

I recur to the scenes of that Lord's-day as among the most impressive and delightful I have ever witnessed.

But there was one circumstance which added interest to the scenes of that day. On Sabbath morning, after breakfast, our good elder beckoned me to follow him into the adjoining room. There was his invalid daughter, to whom he introduced me. For six years she had not left her room, which was guarded with the utmost solicitude against all sudden atmospheric changes. Her entire nervous system was so deranged that she was rarely free from pain, and at times her sufferings were unspeakable. Her face was a very plain one, but the entire serenity of its expression arrested my attention. It was no more studied or affected than is the sweet serenity of a summer twilight. It was evidently a serenity of spirit which shone out illuminating the "face of clay." I was young then, and had seen but little of the displays of God's grace in the trials of his children. Hence my astonishment at her resignation, or rather joyful acquiescence in afflictions, the thought of which made me shudder. I asked her in the simplicity of my heart if she did not think it very hard not to be allowed to go out and look on scenes for which she had such an evident relish? But she said "it was not hard, for she had learned that godliness with contentment is great gain; that Jesus has shown himself to her during her trials with a graciousness she never dreamed of before; that she had a thousand times more mercies than she deserved, and that truly her Shepherd had made her to lie down in green pastures and led her beside still waters. Her cup was running over, and what more could she want!"

"But you love Christ's people, and you love to remember him in his own ordinance, do you not?"

"Yes, I was glad when they said unto me, Let us go into the house of the Lord; and to meet my fellow-saints at the Lord's table was my chief delight; but you do not think Jesus would put me, his little child, in this room, forbidding me to leave it, and yet forget to make provision for my comfort? Oh no, Jesus never forgets the little ones, and I have had the sweetest communion with him here. Besides, occasionally, he permits me to have a special season of fat things, by giving my poor shattered nerves strength enough to allow a prayer-meeting or a sermon in the next room!"

And so that young saint, in the midst of many afflictions,—as we usually call them,—was obeying the injunction of another cheerful Christian, "Rejoice *always*; and again I say, rejoice." Many times have I recalled the Sabbath spent with that church in the woods, and whenever I think of that, the pleasant face of that young Christian presents itself as a thing never to be forgotten.

THE PAST AND PRESENT AGES.

These are much sadder ages than the early ones—not sadder in a noble and deep way, but in a dim, wearied way—the way of *ennui* and jaded intellect, and uncomfortableness of soul and body. The Middle Ages had their wars and agonies, but also intense delights. Their gold was dashed with blood; but ours is sprinkled with dust. Their life was interwoven with white and purple; ours is one seamless stuff of brown—not that we are without apparent festivity, but festivity more or less forced, mistaken, uncultured, incomplete—not of the heart. How wonderfully, since Shakespeare's time, have we lost the power of laughing at bad jests! The very finish of our wit belies our gayety.

The profoundest reason of this darkness of heart is, I believe, our want of faith. There never yet was a generation of men (savage or civilized) who, taken as a body, so woefully fulfilled the words, "having no hope, and without God in the world," as the present civilized European race. A Red Indian or Otaheitan savage has more sense of a Divine existence round him, or government over him, than the plurality of refined Londoners and Parisians; and those among us who may in some sense be led to believe, are divided almost without exception into two broad classes—Romanist and Puritan—who, but for the interference of the unbelieving portions of society, would, either of them, reduce the other sect as speedily as possible to ashes; the Romanist having always done so whenever he could, from the beginning of their separation, and the Puritan, at this time, holding himself in complacent expectation of the destruction of Rome by volcanic fire. Such division as this between persons nominally of one religion—that is to say, believing in the same God and the same Revelation—cannot but become a stumbling-block of the gravest kind to all thoughtful and far-sighted men—a stumbling-block which they can only surmount under the most favorable circumstances of early education. Hence, nearly all our powerful men in this age of the world are unbelievers—the best of them in doubt and misery; the worst, in reckless defiance; the plurality in plodding hesitation, doing, as well as they can, what practical work lies ready to their hands. Most of our scientific men are in this last class; our popular authors either set themselves definitely against all religious forms, pleading for simply truth and benevolence, (Thackeray, Dickens,) or give themselves up to bitter, fruitless statement of facts, (De Balzac,) or surface painting, (Scott,) or careless blasphemy, sad or smiling, (Byron, Beranger.) Our earnest poets and deepest thinkers are doubtful and indignant, (Tennyson, Carlyle;) one or two anchored, indeed, but anxious or weeping, (Wordsworth, Mrs. Browning;) and of these the first is not so sure of his anchor but that now and then it drags with him, even to make him cry out,

"Great God, I had rather be
A pagan suckled in some creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn"

—*Ruskin.*

TEARS.

There is a sacredness in tears. They are not the mark of weakness, but of power. They are messages of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man was not mortal, I would look for it in the strong convulsive emotion of the breast, when the soul has been agitated, when the fountains of feeling are rising, and when tears are gushing forth in crystal streams. Oh, speak not harshly of the stricken one weeping in silence! Break not the solemnity by rude laughter or intrusive footsteps. Despise not woman's tears; they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted into sympathetic tears; they are what help to elevate him above the brute. I love to see tears of affection. They are painful tokens, but still most holy. There is pleasure in tears, and an awful pleasure. If there were none on earth to shed tears for me, I should be loath to live: and if no one might weep over my grave, I could never die in peace.—*Dr. Johnson.*

THE LITTLE GRAVE.

On this little grassy mound
Never be the darnel found;
No'er be venomed nettle seen
On this little heap of green;
For the little lost one here
Was too sweet for aught of fear,
Aught of harm to harbor nigh
This green spot where she must lie;
So be nought but sweetness found
On this little grassy mound.

Here the gusts of wild March blow,
But in murmurs faint and low;
Ever here, when Spring is green,
Be the brightest verdure seen—
And when June 's in field and glade,
Here be ever freshest shade;
Here hued Autumn latest stay,
Latest call the flowers away;
And when Winter 's strilling by,
Here its snows the warmest lie;
For a little life is here,
Hid in earth, for ever dear,
And this grassy heap above
Sorrow breeds and weeping love.

CONFESSION OF A DRUNKARD.

Some years since there was a pamphlet published in England, entitled the "Confessions of a Drunkard." The statements made in it are asserted on good authority to be authentic, and what does the writer say? "Of my condition there is no hope that it should ever change; the waters have gone over me; but out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood.

"Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will; to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruin; could he see my fevered eye, feverish with last night's debauch, and feverish looking for this night's repetition of the folly; could he feel the body of the death out of which I cry hourly, with feebler and feebler outcry to be delivered, it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."—*London Quarterly Review.*

A Noble Sentiment.—On the statue erected in Stafford, England, to the memory of Joseph Brotherton, are inscribed the following words, uttered by him in the House of Commons, of which he was for many years a member: "My riches consist not in the extent of my possessions, but in the fewness of my wants."

How to Compose Sermons.—A Welsh curate, being asked how he managed to preach sermons so far above his own powers of composition, replied, "I have a volume of sermons by one Archbishop Tillotson, which I translate into Welsh, and afterwards translate into English, after which the Archbishop himself would not know his own compositions"

Rhetorical Poetry.—If you would have an idea of the ocean in a storm, just imagine four thousand hills and four thousand mountains, all drunk, chasing one another over newly-plowed ground, with lots of caverns for them to step into now and then.

Rev. Robert Hall.—It is said that Rev. Robert Hall, in the earlier part of his ministry, was easily irritated; but if he lost his temper he was deply humbled, and would often acknowledge himself to blame. On one of these occasions, when a discussion had become warm, he suddenly closed the debate, quitted his seat, and retiring to a remote part of the room, was overheard, by a lady who was just entering, to ejaculate, with deep feeling, "Lamb of God, Lamb of God, calm my perturbed spirit!"

Importunity of Prayer.—A man may pray ten times, and be denied; and yet, by praying ten times more, obtain the blessing. Had the Syro-Phœnician woman ceased, after making three applications to Christ, she would have gone away empty; but by applying once more, she obtained all she asked.—*Payson.*

Foreign Miscellany.

Female Influence.

On the 24th of January, 1858, Mrs. Wightman, the wife of the vicar of St Aikmunds, Shrewsbury, called at the house of a working-man in that town, and "with a trembling heart, yet earnest purpose," asked permission to read the Scriptures. Such was the commencement of a work in Shrewsbury, which, although it is but of twenty-one months' standing, has already resulted in blessings to many of the inhabitants of the town.

In a brief address to those amongst whom her labors are being carried on, bearing date January 1, 1859, Mrs Wightman writes: "I saw with sorrow that few women, and still fewer men, amongst you attended public worship; my little meetings were begun in prayerful hope that some might be stirred to see the importance and the blessing of serving God, and honoring his name and his day." These meetings were at first commenced in the houses of the laboring classes. The rooms in these lowly dwellings proving too small for the increasing numbers, Mrs. Wightman invited the people to the vicarage; thence they removed to the school-room. In January, 1859, the attendance had reached an average of 180 persons, 150 of whom were working-men. The means by which Mrs Wightman succeeded, under God, in drawing so large a number to her meetings, will be best described in her own words in the address above alluded to: "Together with the cottage readings, I began a course of night visits amongst you, in order to become acquainted with the men in our parish. It pained my heart to think that no one from our class of life knew you, my brothers; I resolved, therefore, in God's strength, to begin what seemed a strange work for a lady—to go myself at night, when you return from your daily work, to learn your habits of thought, to enter into your sorrows, trials, temptations, and to speak kindly to you of him who is a 'Brother born for adversity,' our blessed Lord, 'the man Christ Jesus'"

This labor of love had, however, been scarcely commenced, when a difficulty occurred, threatening not only to impede progress, but to overturn what had been already accomplished. Men of ungodly lives and dissipated habits, but in whose minds a desire after better things had been kindled, frankly told Mrs. Wightman that they could not "do better" while the temptation *to drink* was so strong upon them. It does not appear that the total abstinence movement had been previously encouraged by that lady, but now, at a glance, she saw that it was just the description of instrument that would be useful in the emergency as a means to the desired end—namely, the salvation of souls. The men acknowledged that they could not be "moderate." The spirit in many of them seemed to be willing, but the flesh was very weak. What was to be done? They must *abstain*. The act of abstinence, if persevered in, *must* withdraw them from the scenes and companionships connected with the sale and consumption of drink. They must sign a *pledge* of abstinence to make their resolve the more solemn, to furnish them with an answer to tempters and to be the bond of union amongst themselves. She did not hesitate. "Give it up, my brothers, and be *men!* Free yourselves, in God's strength, from the shackles by which you have so long been bound!" The pledge-book was procured, and if any doubt had for a moment existed in the minds of the men as to their duty, it was removed when Julia B. Wightman signed the total abstinence pledge herself. *She signed for their sakes*, and then, with all the force which example adds to precept, she called on them to follow her. Before the year 1858 had closed, the names of 137 men and 34 women were found on the books of the St. Alkmunds Total Abstinence Society, independently of some who joined the movement at its commencement, but did not remain firm to the principle. Week after week the attendance at the school-room readings continued to increase; and each Sabbath, men of once notoriously ungodly lives have been seen, by the surprised but grateful incumbents of the various parish churches, sitting "clothed and in their right mind," listening to the glad tidings of salvation through the crucified and risen Savior!

On the evening of Tuesday, October the 4th, the Music Hall of Shrewsbury was completely filled with upwards of five hundred men and women enjoying a comfortable tea. The Hall is brilliantly illuminated and tastefully decorated. A lady is seated at the upper end of the room, supported on either side by the clergy of Shrewsbury and other friends, some of whom had come from a distance. Over their heads is suspended a crimson and gold banner, which tells us that this is a meeting of the "St. Alkmunds Total Abstinence Society." The tea-drinkers are Mrs. Wightman's "brothers," their wives, mothers, sisters, and children. This is not a "treat" given to them; they have each paid for their ticket on entrance, and well can they afford it, now that they are abstainers. The sale of the tickets has more than paid the expenses, especially as the women made the cakes, having learned to become good housewives since their husbands learned to become sober. The very excellent singing is performed by the Total Abstinence Choral Society.

But why this gathering? Why do those who know Mrs Wightman well think that she is not quite so calmly composed as usual? The working-men of St. Alkmunds are better, happier, than they ever were; many of them have been led to "lay their sins on Jesus, the holy Lamb of God." They have found pardon and peace. They feel that the work has been of God, and they praise him for it. Gratitude glows in their heart, and they wish to give a tangible proof of it. Mrs. Wightman has been the instrument employed; to her, therefore, they have come to present an offering; and they think that he who has employed her as his honored instrument will smile upon their deed. And so, when tea is ended, John Thomas, on behalf of his brother workmen, commences the "first speech he ever made in his life." There is no flattery nor fulsome praise in it; it is the plain-spoken manly expression of grateful respect to his benefactor; it is the speech of a man under the influence of newly-found religious truth, rejoicing in the light that has dawned upon his once dark heart, giving glory to God the Holy Spirit for the work which he had effected, and blessing Mrs. Wightman and Total Abstinence as the means employed for the rescue of himself and others of his fellow men. He ends, and presents to Mrs Wightman a richly-chased solid silver tea chest, purchased by "the men," who had sent one of their number to London to procure it. It bears the following inscription:

Presented by the
Members of St. Alkmunds Total Abstinence Society
To their President, Mrs. Wightman,
In testimony of affection and gratitude for her constant labors and religious instructions.
Oct. 4, 1859.

The proceedings do not end here. A pretty silver cake-basket, bearing a suitable inscription, is next presented to Mr and Mrs Wightman by Rev. J. Lewis, on behalf of the *female* members of the society, who are by no means insensible to the blessed change which has taken place in their once unhappy homes, and who wish also to show their appreciation of the pleasure and profit which they derive from the "mothers' meetings," where they weekly listen to the counsel of their best earthly friend. Once more—Miss Greenway, a lady who has been Mrs Wightman's helper in the good work, must not be forgotten. She receives a pretty church-service at the hands of Mr. Wightman, the offering of the members of the society. Thanks having been duly returned on behalf of the several recipients of these tokens of affection, a public meeting is held. Several clergymen, some of whom are abstainers, address the attentive audience in words of "truth and soberness." T. Wilde Browne, Esq., presides, and, although not an abstainer, bears favorable testimony to the genuineness of the work, as shown by its fruits. The Hallelujah Chorus is sung, and the people disperse with the apostolic blessing sounding in their ears. We left the scene, and thought, "This is the Lord's doing; it is marvelous in our eyes."

Farewell, St. Alkmunds! May the Holy Spirit bless the efforts of your faithful vicar and his wife! May many souls be won to Christ, of whom it is even now said, "They shall be mine, saith the Lord, in the day when I shall make up my jewels!" "They that turn many to righteousness shall shine as the stars for ever and ever."—*Weekly Record.*

Religious Freedom in Italy.—A letter from Florence, in *The London Athenæum*, gives an interesting and suggestive fact—thus:

"An important sign of the times is the legal marriage of two Tuscans, converts from Catholicism to that form of Protestantism called the Italian Evangelical Church, at their Italian place of worship in Florence. This union of two obscure individuals, under the full protection of their country's laws, in defiance of the Church of Rome which has hitherto declared all such marriages invalid and the offspring illegitimate, strikes a severer blow at the insolent domineering sway of Rome than all the coquetting of practised diplomats, or the hollow kettle-drumming of regal citrant princes, standing out for privileges, and haggling over concessions with the 'Father of the Faithful.' This notable change in the marriage-laws of Tuscany is among the first-fruits of the project of ecclesiastical reform undertaken, as I mentioned in a former letter, by Cav. Salvagnoli, with equal skill and firmness of purpose, to limit as far as may be the grasping power of the priests. The Italian Evangelical Church, an organized religious society holding doctrines somewhat similar to those of our Plymouth Brethren, has for some years been steadily gaining strength in Tuscany. Until the 27th of last April, however, its public worship (to speak paradoxically) was kept as secret as possible to avoid the persecution which attended any avowed leaning to Protestantism. Since the revolution has given us full liberty of creed, a place of worship has been opened, and is fully attended every Sunday. This first Protestant Tuscan marriage was solemnized in presence of a large number of persons, and assuredly marks an era in this eventful time."

Lord Howe.—The remains of George Augustus, third Viscount Howe, (who was killed at Ticonderoga in 1758,) were brought to Albany, N. Y., and interred under the Episcopal church there. The old church having been pulled down, a new building is now in process of erection. It is in the principal part of the city, which is the capital of the state. This seems to be, therefore, a fitting opportunity for the erection of a mural tablet to the memory of that brave officer and nobleman.—*Notes and Queries, July* 30, 1859.

The Mortara Abduction.—All the efforts of Sir Moses Montefiore and the deputies of the British Jews having proved ineffectual in obtaining the restoration of the child Mortara to its parents, a committee of London gentlemen felt that some protest was demanded on behalf of British Christians, and one has therefore been privately circulated and most extensively signed, and a copy of it has been forwarded to the French Embassador.

Sale of Stamps.—The Postmaster-General has issued an order to the officers throughout the kingdom, authorizing the exchange of postage stamps for money at a charge of three per cent. The object is to discourage the transmission of coin by post.

Clerical Delinquent.—The Bishop of London has issued a commission to inquire into the conduct of the Stepney clergyman, Rev. James Bonwell, who recently figured in connection with the birth and surreptitious burial of an illegitimate child, and who, it is said, is not altogether unknown in Leeds.

Normal College for North Wales.—The Dissenters of North Wales have raised several thousand pounds by subscription for the purpose of erecting a Normal College in North Wales. One gentleman alone, we believe, gave £5,000, providing the building should be erected in Bangor; and it has, therefore, been decided to erect it in that city, and the right Hon Lord John Russell, M.P., has consented to lay the foundation-stone on the 10th of November next.

Diminished Labor.—Mr R Baker read a paper at the Bradford Social Science Conference "On the Physical Effects of Diminished Labor." He adduced a variety of facts to prove that disease among factory workers has been on the decline. Prior to the passing of the Factory Act, such diseases as intense flat-foot, curvature of spine, etc., prevailed in the factory districts; and up to 1832 there was a great physical deterioration among the workers. But since that period his evidence went to show that there was nothing in the factory labor to induce an excessive mortality. The change in factory life was specially noticeable in the case of females, among whom deformity was now seldom to be seen.

Brunel and Stephenson.

A Nation's Pioneers—they rest. To mock
Renown like theirs with sculptured tomb were shame:
Where the bridged chasm, or where the pierced rock
Attests mind's victory, read each hero-name.

Yet in an epitaph their names shall live.
That silence, there, may pay one noble due:
They Died Unfitted. Of what Courts can give,
No jot, O knaves and fools, they grudged to you.—*Punch.*

Lords Shaftesbury and Brougham.—*The London Patriot* states that the Earl of Shaftesbury and Lord Brougham, while attending the meetings for Social Science, were the guests of F Crossley, Esq., M. P. for the West Riding, and that on Sunday last they attended the Independent church, Halifax, of which Mr Crossley is a deacon. Rev. E Mellor, M.A., the pastor of the church, officiated.

Cost of Bad Boys.—If we will not be our brother's keeper, our brother will be a perpetual torment and disgrace to us. The Rev. Mr Jackson mentioned at the meeting on Monday, a case in which a boy of only fourteen had been ten times in prison, and had cost the public £400 in prosecuting and punishing him, leaving him just as bad, or rather, we fear, worse than ever. Had that lad been introduced early into a Ragged-School, he might have become a useful member of the community, instead of turning out, as he did, a nuisance and a pest. A few ten-pound notes spent in Ragged-Schools would save us thousands of pounds in poor rates, gaol-rates, police-rates, and the expenses of criminal prosecutions.—*Leeds Mercury.*

Clerical Tactics.—A correspondent of *The Leeds Mercury* has taken the trouble to analyze the clerical voting at the late contest for the West Riding—a work of no small labor. The result is that 316 clergymen of the Established Church recorded their votes in the following proportions: For Mr. Wortley 238, for Sir John Ramsden 23, for Mr. Crossley 5.

Leviathan Tamed.—The Directors of the Great Ship Company, at a meeting held on board on Wednesday, determined to abandon for the present the idea of taking the vessel across the Atlantic, to return all the money received for passages to America, and to have the ship made thoroughly fit for going to sea. This is a very wise course, but what are the public to think of the statements made when the Great Eastern left the Thames?

The Schoolmaster's Paternal Advice.—"The world, my son, is but a large copy-book and I need not point out to you with what very little wisdom it is ruled"—*Punch.*

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How far they have succeeded in carrying out their design the 115 Numbers of the Magazine already published will show. Each of these contains as much matter as an ordinary octavo of 416 pages, costing, if illustrated in the style of the Magazine, at least three dollars. The Nineteen Volumes of the Magazine are thus equivalent to a library of more than a Hundred Volumes, comprising the best productions of the foremost Novelists, Historians, Essayists, and Poets of the day.

Without entering into a comparison with other American periodicals, the Publishers may be permitted to say that HARPER'S MAGAZINE contains 75 per cent. more matter than *Blackwood's, Fraser's*, or the *Dublin University Magazine*. While giving place to many of the best productions of European Novelists and Essayists, HARPER'S MAGAZINE regularly furnishes a larger amount of original matter than is contained in any other similar periodical, whether European or American. It has published articles from more than *Two Hundred* American writers, residing in every section, and in almost every state of the Union. By thus welcoming contributions from every part of the country, the Publishers have effectually prevented the Magazine from assuming a sectional character, or becoming the organ of any "mutual admiration" clique or party.

As an *Illustrated Magazine*, HARPER'S is wholly without a rival. The volumes already published have contained more than *Six Thousand* Engravings, most of them executed in the highest style of the art, from Original Drawings by DOPLER, PARSONS, HITCHCOCK, FREDERICKS, WALLIS, THWAITES, HOPPIN, CHAPIN, ICHENS, VOIGT, BELLEW, MCLENAN, SCHUSSELE, HOOPER, DALLAS, and other Artists. For these the Magazine has paid not less than *One Hundred and Twenty Thousand Dollars*. The cost of its literary contributions has considerably exceeded this amount. HARPER'S MAGAZINE has, therefore, in less than ten years, paid more than a *Quarter of a Million of Dollars* to American Authors and Artists.

The Publishers gratefully acknowledge that this large outlay has been remunerative beyond their most sanguine expectations. They hoped from the first that the Magazine would "make its way into the hands or the family circle of every intelligent citizen of the United States," but the number of these readers has proved far greater than they anticipated. They believe that the circulation of the Magazine will continue to increase with the growth and population of the country. For the spirit and manner in which it will hereafter be conducted, they can offer no better guarantee than the contents of the volumes already issued.

While the Magazine will continue to be sustained by the writers whose papers have gained for it its distinctive character, a hearty welcome will be given to new Authors. Almost every Number has introduced fresh names to the reading public; and the Editors trust that their list of Contributors will be yet more enlarged.

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Haste to the Sabbath-School.
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Commercial and Financial.

Another Mean Man.

In a late number of *The Independent* we took occasion to advise our readers that a certain mean man was abroad. We gave his leading characteristics, so that he could be identified. Since then we have heard of another of the same sort. Look out for him. If you meet him, give him a wide berth. The intimate friends he has left thus describe him:

He is a man who believes *his patronage* is worth more to any cause than his money.

He never gives a dollar to any object without leaving the impression that you are under everlasting obligations to *him particularly*

He believes that when *he* dies the sun and moon will stand still, and all the world will go into mourning.

He indulges himself in the good things of this life, but declines to favor his family with similar blessings.

He is "always on the off side," and would make you believe if he could that the *minority* should always govern.

He will stop a newspaper, "short meter," if it expresses any sentiments except his own.

As a business man he was once known to recommend to his neighbor as worthy of credit a man in doubtful or failing circumstances, in order to secure a debt *due* himself. (For that he ought to have gone to — Sing Sing.)

He believes every story that is told of others to their injury, and never fails to give it currency—*right straight off.*

He always has faith as far as he can *see*—beyond that he won't pin his belief on the sleeves of anybody —not he.

He don't always keep his promises in money matters—thinking that the cash in his hands will enable him to "make a turn" by which a "clear gain" of a few dollars can be made for—himself.

He once let his note go to protest because the "rate of exchange" on New York was "more than he could stand." He fell by that, some say—*considerably.*

He once allowed, we find on examination, his subscription to *The Independent* to run on for several months, and then very politely requested us to take his "two dollars in full," and "say nothing" about the extra fifty cents, as he was one of our "oldest subscribers." We have made a mark against his name to "watch him" in future. Served him right.

He is a very peculiar man indeed. Put your finger on him, at any time, and—he ain't there. He "never remembers." His bond is far better, *ultimately*, than his word. He needs looking after constantly. His friends are discouraged about him, and say he is a "hard case." Our advice is—hold on to him. There is always hope as long as there is life.

P S.—We have information from a *reliable* source that the fellow we refer to has been in the habit, for several years, of "stealing his preaching," very much to the mortification of all his friends. They were greatly elated, however, some little time since, by the announcement from him that he had made up his mind to "settle down" and take a pew. He did so, and—would you believe it?—not a cent by the hardest squeezing can be got out of him. That caps the climax.

Morals of Business Men.

To the Commercial Editor of The Independent:

Sir: I have recently had the pleasure of reading a somewhat sarcastic article, in a Cincinnati paper, credited to *The New York Independent*, entitled "How to Manufacture a Business Man from the Raw Material." Of course I need not say how much truth lies under the sarcasm, for that is evident to every reader. Any one at all observant of the habits and character of the rising generation, will be at no loss to fully understand the lesson meant to be conveyed by the writer of that article. And yet how many will heed it? Are not the real business men of the country—aye, even Christian business men, answerable, in a great degree, for this laxity in the morals of so many young men? Let two young men from the country go into New York, or any other large business place, with equal or nearly equal talent for business, and let one of them act on the principle of strict integrity and live according to his means, and let the other become what is denominated a fast young man, frequenting bar-rooms, horse-races, etc., which will be likely to command the most respect or the largest salary? How many of your merchants will employ the *slow*, so to speak, in preference to the *fast one*? Why, sir, in an experience of over seventy years, I have found that, almost invariably, the *fastest* wins the race. Old-fashioned honesty and integrity are entirely distanced. Many times have I seen, in newspapers and periodicals, advice given to young men to form habits of honesty, sobriety, and integrity, and the public would surely call them to places of honor and trust—that their fidelity would be sure to meet with a just reward. Let me ask you, if your experience corroborates this? Mine, I am sorry to say, does not, either in the political or commercial world. I pretend to no amount of honesty to *boast* of; but this I may say, that the principles of strict integrity and fidelity to whatever business might be intrusted to me, was instilled into my youthful mind by my mother, who has since passed from earth, and I trust those lessons have not been forgotten. On the contrary, with God's help, have I striven to carry them into the practical business of life, as well as to inculcate the same upon the minds of my own children But what is the result? For over twenty years have I struggled with adverse fortune, working like a very slave for the interest of those who employed me, and with a good average of professional skill to back my efforts, yet without appreciation. I have continually seen these fast men, possessing no better qualifications for business than myself, stepping into situations, seemingly without an effort, that I had sued for urgently but in vain, and that too when I stood in the most urgent need of the stipend to obtain bread for my family. Do I ask a business-man to employ my boys, the answer usually is, "I will let you know when I want one," and the next I hear of the matter, one of the *fast* kind has got the place. And thus it has always been—the last to obtain and the first to lose a situation. Life has been a weary drag of a heavy load up the hill, with no prospect of any brake to ease the descending grade on the other side. No doubt there are others, aye, many of them, whose life-experience has been the same. Is it any wonder, then, that young men, who sometimes can see through a ladder, should choose the path that seems to pay the best. You may sow precious seed, but as long as it falls by the wayside or in stony place, there will be likely to be very little fruit. Are not many professing Christians, by this very means, sowing tares instead of wheat, and is it any wonder the crop is so large?

JACOB FAITHFUL.

Southern Indiana, Nov. 2, 1859.

[Good men are sometimes not *smart*—they have no special, *extraordinary* gifts for business. It is often the case, also, that many persons of extraordinary talent have no extraordinary way of showing it. They are neither brilliant nor daring, but faithfully, day by day, perform their duty. Now all cannot win a race where there are many to contest for it. In this world, then, there will be ups and downs, and the only way for a Christian man is to carry himself in such a manner that his best interests for *both* worlds will be promoted. If he don't gain an inheritance here by his life-long toils, he may secure a crown of glory, an *eternal* inheritance, compared with which all earthly gains fade into nothing.—Com. Ed.]

Money Market.

The supply of money is easy to excess. The banks, rather unwisely, are extending their loans with a disproportionate amount of specie. It will be seen by their last statement that they have increased their loans by over a million of dollars, with a slight decrease of specie. Their loans are now $121,000,000 to $26,000,000 of specie, while in the corresponding week of 1857—while the banks were in a state of suspension—their loans were $95,000,000 only to $19,000,000 of specie. This does not speak well for the management of the banks. The usual large and conservative banks have, however, pursued during the last week an opposite course. The banks, as a body, were stronger in November, 1857, than in November, 1859—namely:

Demand liabilities—week ending	Nov. 14, 1857	$66,860,208
" "	Nov. 12, 1859	83,124,746
Specie "	Nov. 14, 1857	19,451,967
" "	Nov. 12, 1859	20,180,956

that is, the same sum (almost) of immediate resources in cash only exists now to meet $83,000,000 of liabilities as existed in November, 1857, to meet $66,860,000 of immediate liabilities.

The shipment of gold continues, notwithstanding a large supply of Southern bills. The demand for exchange is very active, and readily absorbs all the good Southern and commercial bills, leaving still a demand for remittance, which can only be satisfied by gold. There is a good competition among the foreign exchange houses. Southern banks and houses are trying to compete with our large New York houses. The rates of discount continue low for paper that inspires full confidence. Much distrust, however, prevails.

Failure.

We are sorry to have to record the failure of a large whale-oil California firm—that of Messrs. Slate & Co., formerly Slate, Gardner & Howell. The liabilities are $300,000. Mr. Slate was formerly in partnership with Mr Henry Grinnell, in the sugar refining trade, in which they lost largely.

Stocks.

The features of the stock market are without change. Securities that inspire confidence and are free from the taint of speculation, are held firmly and rather above the view of investers, while the railroad stocks and bonds, and especially those which a few Board and street speculators make a game of, by selling or buying them on time, are shunned generally by all others—and that in a wise spirit.

Dry Goods.

IMPORTS.

	1857.	1858.	1859.
Entered at the port	$614,604	$370,966	$949,591
Thrown on market	179,930	290,142	928,471
Since Jan 1st:			
Entered at the port	$86,790,613	$53,146,673	$108,827,926
Thrown on market	79,053,874	61,879,929	100,310,372

It is now admitted that a large portion of the imported goods for the season are to be carried over. The importers have not only confessedly suffered a heavy loss, but have a large unsaleable stock on hand. This has occasioned the large reduction in prices throughout the season. The consumers are reaping the advantage. The cheapness of goods, however, has not led to the consumption of the entire supply. The city and near-by trade is still active, and keeps the leading jobbers fully employed in selling. There is a moderate demand for fancy styles of silks. Woolen goods are much firmer than those of silk, owing to the high price of wool, and a considerable reduction in the stock of desirable qualities. Woolen goods can be held without so much depreciation. Domestic fabrics are in moderate request, with much steadiness in price. Prints are moving with considerable spirit for the lateness of the season, and delaines are very brisk. Fancy cassimeres of the desirable kinds, also move briskly; but there is a large supply of very undesirable styles, which do not meet the prevalent taste. Cloths are in good request. The clothing dealers are making purchases of spring goods.

With respect to the arrangements for the importations for the spring trade, the agents of importers write that there is an ample supply of goods in Europe for the supply of American wants. The prospects are that besides the goods imported to order, there will be large importations on consignment.

NEW YORK CATTLE MARKET.

Reported for The Independent.

Wednesday, November 16, 1859.

At market 4,151 Beeves, 123 Cows, 701 Veals, 14 833 Sheep and Lambs, and 7,119 Swine. At Bergen, N. J., 1,100 head were taken by New York butchers. The market, both yesterday and to-day, for beef cattle, lacked energy, and prices gradually favored the buyer. The supply was largely of common and medium grades, and quite deficient in prime and extra stock. We quote prices for the best selections at 9½@10c.; other kinds, 5@9c.; average not much, if any, over 7c. ₩ lb. The sales at Bergen, N. J., were 1,100 head to New York butchers.

SHEEP AND LAMBS.

The trade has improved, and prices are 25@50c. per head higher. Dressed sheep command 8@9c.; carcases at Washington Market 7¾c., live weight 4@5c. Sales by Thos. C. Larkin of 1,248 head, for $3,965 12; by John C. Larsin, 1,228 head for $3,068 11; by J. McCarthy, 1,348 head for $4,309 99; by R. H. Hume, 2,058 head for $6 271 26; by McGraw & O'Brien, 3,396 head for $6,271 26.

VEAL CALVES.

The trade has continued fair at 3½@7½c. for common to extra. 100 stone calves were selling at $5 each, three to four months old, for raising. A good supply of "Bobs" and overgrown calves continue in market.

MILCH COWS.

The demand is very trivial at full former prices; sales at $23@$60 as to quality.

SWINE

Are scarce and much higher, with a good demand for fresh pork. We quote at 5¾@5½c. for still-fed, and 5¾@6c. for corn-fed.

CATTLE CROPS, ETC., IN THE WEST.

A. M. Allerton, proprietor of the Washington Drove Yards, 44th street, has just returned from a six weeks' tour through the West particularly Chicago, Detroit, Lexington, Bloomington, Lincoln, etc. He reports Corn plenty—but a light yield per acre, estimated at 30@40 bushels per acre. Everything is suffering from want of water, particularly Cattle and Hogs. He found many families obliged to draw their water for miles in barrels for private use. He also reports the Wheat crop poor. Oats—crop fine. Potatoes in some places are good, others small and poor.

REVIEW OF THE MARKET—Nov. 16th.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

Ashes.—Pots have declined to $5 12½, while Pearls have ruled steady at $5 2½@$5 31¼.

Coffee.—The trade is very moderate, but prices have continued firm. Some choice lots of Rio sold at 13c. For Java, St. Domingo, and other kinds, there is very little demand.

Cotton.—The market has been in the buyer's favor, with a good demand mainly for in transitu lots. The sales have reached 15,600 bales. The total import since September 1st has been 63 742 bales. We continue to quote at 11⅞@11½c. for Middling Up and, and 11⅛@11⅜c. for do. Gulf.

Fish.—Dry Cod have been in moderate request; sales of 5,000 qls. at $3 37½@$3 75 for Western Bank, $4 12½ for Marblehead, and $4 37½@$4 50 for St. George's Bank. Mackerel have been in improved demand; sales of 2,500 bbls at $15@$15 50 for No. 1 Mass., $13 25@$13 50 for No. 2 do, $9@$9 25 for No. 3 do, and $5 for No. 4. Other descriptions are quite dull, with a good supply of Pickled and Smoked Herring on sale; of the latter sales of 5,000 boxes have been made at 38c. for Scaled, and 20c. for No. 1.

Flour and Meal.—Our market for Western and State Flour the past week has been very active, and notwithstanding the large receipts, speculators have purchased largely, and forced up prices to a point far above the limits of shippers' orders, and hence the business has been confined to the local and Eastern trade. Our stock has increased materially, and is not far from 500,000 bus, with a prospect of being added to, ere the close of navigation, to the extent of fully 400,000 bus., giving us a stock of upwards of 900,000 bus. at the close of the year; but we hope holders will be more disposed to meet exporters, and prevent this rapid accumulation, which is inevitable, unless wiser councils prevail. The inquiry has been confined to the low grades; these only have advanced, and have been taken freely for investment, while the better grades have declined, and have been extremely difficult of sale at the abatement. The local and Eastern trade are well stocked, and the consumptive demand has been limited, hence the difficulty in selling family brands. At yesterday's and Tuesday's market the speculative demand subsided, and the market closed heavy for most kinds, with a very moderate business and very large arrivals. Our quotations at the close are nominal. Canadian Flour has fluctuated with Western brands, and closes heavily for most kinds. Southern has varied but slightly. The demand has been limited, but quite equal to the arrivals. Our stock of this is light, and prices higher at the South than here. Rye Flour has declined, with larger arrivals. Corn Meal is scarce, and is firmer at the close, Buckwheat Flour is plenty, and in good demand at $2 00@$2 25 ₩ 100 lbs.

Grain.—The Wheat market the past week has been characterized by rapid fluctuations and considerable activity. The arrivals have been large, and we find our stock has accumulated rapidly, and now exceeds 600,000 bushels—with very large arrivals in prospect. The demand has been chiefly speculative, and prices were forced up 10c. per bushel at the close of last week. Since then the market has been unsettled for Spring, and prices of this description have declined, and Winter is less firm at the close, although in limited stock. The supply of Prime White is in order, and this has been held with more confidence than other kinds. Rye has fluctuated considerably, and closes very firm, with a good demand. Barley declined early in the week; since then, with a good demand, prices have improved. Barley Malt is dull and heavy at 80@90c. Oats have improved, with a good demand and light receipts. Corn has improved; the demand has been fair for the East and City trade; New is wanted. White Beans are in demand at $1 00@$1 25 per bushel. Canadian Peas are saleable at 70@81c. Southern Black-Eyed Peas are low, and sales are at $2 40@$2 40 per bushel.

Hops.—A moderate business is doing—the daily sales averaging 50 bales at 12@16c. for 59's. Old are dull.

Naval Stores have been characterized by extreme dullness during the week, and stocks of the principal articles, though by no means large, have slowly increased. Prices, however, show no material alteration.

Oils.—The inquiry for most descriptions is very moderate, but prices, notwithstanding, are well maintained. Sales of 1,050 bbls Crude Sperm at $1 36; 400 do. at $1 38, and 180 do. head matter at $1 45 ₩ gal. cash; 55,000 gal Linseed at 55@57c. in cask and in bbls.; 10,000 do. Bleached Winter whale at 59@61c.; 3,000 do. City Distilled red at 50@53c cash and 4 mos.; 1,000 do. Saponified do. at 65c. cash, an inside price; 5,000 do. Olive at $1 02½@$1 05; 500 pkgs. do. at $3 50@$4 10 for quarts and pints; 103 casks Newfoundland cod at $14; 14 do. Eastport do. at $12; and 30,000 lbs. Tallow oil at 10½c. cash. Kerosene is in good request at 65c. Camphene sells slowly at 45@48c, and Burning Fluid at 52@54c. cash.

Provisions.—We have to notice considerable irregularity in our Pork market the past week. The disposition to sell for forward delivery has abated, and the demand for the local and West India trade has improved;—this, with light arrivals, has given sellers quite an advantage, and at the close the tendency is upward for Old. New is not in market as yet. A fair demand may be noted for Prime Mess at $15 50@$16 50. Prime has improved and is in good supply. Beef has ruled firmly, with a good supply and fair demand for the trade and for ship stores. The stock of Old is much reduced. Prime Mess is without change, the demand is fair, and the stock is larger. India Mess is in fair demand, and is not plenty, at $23@$25 50. Beef Hams are more plenty and are lower. Cut Meats are scarce. Green Hams have sold freely at 8¾@9c., and Shoulders at 6¾@6¾c. Bacon has been in good demand for the future, and is freely offered. Sales of Cumberland Cut at 8@8¾c.; Long Ribbed Mids at 8¼@8¾c., and boneless do. at 9¼c. Lard has sold more freely, and is firm with a large business for the future at 10¼@10¾c. Butter and Cheese are plenty and dull at our quotations.

Seeds.—Calcutta Linseed has been in good request, both here and in Boston, at $1 55½ on the spot and $1 50@$1 53 per bushel, cash, there.

Wool.—The demand continues limited for reasons already assigned. The sales include 100,000 lbs. State and Western fleece, in lots, at 60@60c. for common to full-blood Saxony, and 62½@65c. for sorts; also 70,000 lbs. California fleece at 12½@42c. The latter rate for Picklock is the highest price paid as yet for any wool coming from our sister state on the Pacific. 45,000 lbs Pulled sold at from 32@52c for No. 1 city and extra country Saxony, including Lamb's at 38@40c; and 100 bales Mestiza and 150 do. Odessa, on terms not made public.

PRICES CURRENT.

CORRECTED WEDNESDAY, Nov. 16th.

Ashes—Duty: 15 ₩ ct. ad val.		**Bar, Ass. Fbl.**	— @ —
Pot, 1st sort. 100 lbs	— @ 5 12½	Bar, Ass. N'Sab.	— @ —
Pearl, 1st sort. 5 25	@ 5 31¼	Bar, Sw. orsizes	85 @ 90
Bark (Quere'n)—Duty: 8 ₩ ct. No. 1, ₩ ton at Phil. 22@—		Bar, Am. rolled	90 @ —
		Bar, Eng. red	80 @ 82 50
Beeswax—Duty 20 ct. ad val.		Bar, Eng. com.	43 50 @ 45 00
Am. Yel'w, ₩ lb—	24½ @ 25	**Sheet, Russia, 1st qual. ₩ lb**	— @ 14
Brend—Duty: 15 ₩ ct. ad. val.		Sheet, Am. & Am.	— @ 3½
Pilot	— @ —	**Lead—Duty: 15 ₩ ct. ad. val**	
Fine Navy	— @ —	Galena	5 75 @ —
Navy	— @ —	Spanish	5 55 @ 5 60
Crackers	4½ @ 7	Bar	5¾ @ —
Bristles—Duty: 4 ₩ ct. ad. val.		Sheet and Pipe	5¾ @ —
Amn., gray & wh.	30 @ 50	**Leather—(Sole)—Duty: 15 ct. ad. val.**	
Candles—Duty: 15 ₩ ct.		Oak (Sl.) Lt. ₩ lb	30 @ 32
Sperm, ₩ lb	38 @ 46	Oak, middle	31 @ 33
Do. pt. L. Polh'ne	9 @ —	Oak, heavy	30 @ 31
Do. do. Jd & My	— @ 20	Oak, dry hide	28 @ 30
Adam'tine, City	18 @ 20	Oak, Ohio	29 @ 30
Adam'tine, Dfd.	17 @ 18	Oak, Sco. Light	26 @ 28
Coal—Duty: 24 ₩ ct. ad. val.		Oak, all weights	30 @ 35
Liv. Orr'l ₩ ch'n	9 00 @ —	Hemlock, light	18 @ 21½
Sidney	5 50 @ —	Hemlock, mid	19 @ 22
Pictou	5 @ 5 25	Hemlock, heavy	18 @ 21½
Anth'e ₩ 2,000 lb	4 25 @ 4 75	Hemlock, dam	16 @ 17
Cocoa—Duty: 4 ₩ ct. ad. val.		Hemlock, pr. do	10 @ 12
Maracaibo bd.	30 @ —	**Lime—Duty: 10 ₩ ct. ad. val**	
Para, in bond	— @ —	Rockland com	80 @ —
St. Dom'o, in bd	— @ —	Lump	1 10 @ 1 10
Coffee—Duty: 15 ₩ ct. ad. val		**Lumber—Duty: 15 ₩ ct. ad. val.** Product of N. Am. Colonies free. Wholesale Prices.	
Java, white, ₩ lb	14½ @ 15½	Timber, WP, ₩ cub. ft	18 @ —
Bahia	none.	Timber, oak ₩ cf.	23 @ —
Brazil	10¾ @ 12½	Timber, oak ₩ cf.	23 @ —
Laguayra	12 @ 13	Timber, Quebec, WP	18 @ —
Maracaibo	11½ @ 13	Timber, Geo. YP. (by car) ₩ cft.	22 @ —
St. Dom'o, cash	10½ @ 11	Eastern Spruce & Pine, by c'g'se	20 @ —
Guatemala	11 @ 12	Yard Selling Prices.	
Copper Sheathing, Bolts and Braziers' 15; Pig, Bar and Sheathing free.		Timber, oak, scantling, ₩ M ft.	40 00 @ 45 00
Sheath'g, new, ₩ 2,000	— @ —	Timber or Bank, ₩ M	16 00 @ 17 00
Sheath'g old	20 @ 21	Geo's Pine, wkd.	30 00 @ 35 00
Sheath'g, yellow	21 @ 22	Plank, GF, sin.	24 00 @ 28 00
Pig, Ubile	21¾ @ 22	Plk. & Bds. NR rd.	36 00 @ 40 00
Bolts	— @ 20	Plk. & Bds. NR ₩ 2,000	30 00 @ 35 00
Domestic Goods—		Boards, NR box	17 00 @ 18 00
Sht'n'g, ₩ yd	7 @ 7¾	Bds. NR infer.	13 00 @ 16 00
Shirt'gs, bld	7 @ 7¾	Bds. Alb. P. spce.	17 @ 19
Do. S. L. do	— @ 8	Bds. city worked	23 @ —
Sheetings, 4-4	8 @ 8½	Bds. city worked nar. clr. p'tion	28 @ 32
Sheigabr. 5-5	9 @ 10	Plank, Alb. Pine	26 @ 32
Do. bl. 4-4	7½ @ 8¾	Plk. city wkd.	28 @ 32
Do. bl. 5-4	10¾ @ 12	Plank, Alb. Spce.	18 @ 26
Calicoes, blue	8½ @ 8¾	Plk. city Sp. wkd.	22 @ 23
Calicoes, fancy	8 @ 10¾	Shingles ₩ bch.	2 80 @ 3 25
Br. Drills	8½ @ 8¾	Do. wood, ₩ bdl (¾ M.)	2 00 @ 2 50
Kent. Jeans	13 @ 27	Do Sawed ₩ M.	3 00 @ 4 00
Salmets	27 @ 65	Do. Ced. 3 ft. lat. spc.	30 00 @ 32 00
Checks, 4-4	nom.	Do. Ced. 3ft. 2dc.	30 00 @ 32 00
Cot. Os. Sc. No. 1	10¾ @ 12	Do. Comp'y, 3 ft.	40 00 @ —
Cot. Os. Sc. No. 2	8¾ @ 10¾	Do. Cypress, 2ft.	22 00 @ —
Cot. Bagg.	nom.	Do. Cypress, 3ft.	19 00 @ 20 00
Cot. Yn. 5s 12	nom.	Laths, M	2 @ 2 25
Cot. Yn. 14s 20	nom.	Staves, WO. pipe	40 00 @ 45 00
Cot. Yn. 20	nom.	Do. WO. hhd	35 00 @ 75 00
Drugs and Dyes—		Do. WO. bbl	28 00 @ 50 00
Alcohol ₩ gal	— @ 89	Do. RO. hhd	— @ —
Alum	2½ @ 2¾	Heading, WO	73 00 @ —
Aloes	8 @ 10	**Molasses—Duty 24 ₩ ct. ad. v**	
Anti'my Reg. of	12½ @ 12¾	N. Orleans, ₩ gal	39 @ 45
Bark—Duty: 20 ₩ ct.		Porto Rico	27 @ 36
L. Geese, ₩ lb	49 @ 52	Cuba Muscov	25 @ 30
Tennessee	43 @ 47	Trinidad, Cuba	28 @ 30
Flish—Duty: 15 ₩ ct. ad val.		Card. dr. sweet	23 @ 24
Dry ₩ qtl	2 12 @ 4 12	Nails—Duty: 24 ₩ ct. ad. val.	
Dry Scale	2 25 @ 2 50	Cut, 4d a 6d ₩ lb	3¼ @ 3¾
Pick'd Cod	2 75 @ 4 50	Wr'ght, Amer'n	14 @ 25
Mackerel, No. 1	15 00 @15 50	**Naval Stores—Duty: 8 ad val**	
Mack, No. 1, Hal.	@17 50	**15 ₩ ct. ad. val. Late casks.**	
Mack. No. 2, M.	13 25 @15 00	**Turpentine, S'tN**	
Mack. No. 2, Hal.	@15 50	Co'y, ₩ 280 lb	4 @ 66¾
Mackerel, No. 3	9 00 @ —	Turp. Wilmington	— @ 62¾
Salm'n, Pic. N	21 00 @22 00	Tar, do. ₩ bbl	2 25 @ 2 87½
Sal. Pic. ₩ tce	26 50 @28 50	Pitch	1 87½ @ 2 00
Shad, Ct., No. 1, ₩ hf. bbl	— @ —	Rosin, com. old	1 50 @ 1 57½
Shad, No. 1, Sus. ₩ bbl	— @ —	Do. wh. ₩ 280 lb	2 50 @ 6 00
Shad, Sou. ₩ bbl	— @ —	Spirits Turp	— @ 45½
Herring, Pick'd	3 @ 4 50	**Oils—Duty: Palm, 8; Olive 24.**	
Herr'g, Sc. ₩ box	30 @ 32	Linseed, Sperm (foreign fisheries), and Whale or other Fish (foreign) 15 ₩ ct. ad. val.	
Herring, No. 1	19 @ 21	Flor., 280 lb	4 @ 4 25
Flax—Duty: 15 ₩ ct. ad. val.		Olive, 12 b. b. ₩ box	3 50 @ 4 15
American, ₩ lb	— @ —	Olive, in c. ₩ gal	1 60 @ 1 05
Flour and Meal—Duty: 15 ₩ ct. ad. val.		Palm, ₩ lb	9 @ 9¾
Sour	4 00 @ 4 40	Linseed, com. ₩ gal	55 @ 57
Superfine, No. 2	4 00 @ 4 60	Linseed, Eng	58 @ 60
State, com. br.	4 90 @ —	Whale	48 @ 50
State, stght. br.	5 00 @ —	Do. Ref. Winter	58 @ 60
State, ex. br.	5 00 @ 5 10	Do. Ref. Spring	54 @ 56
West, mid. gr.	5 00 @ —	Sperm, crude	1 35 @ 1 38
Mich. & In. st. do.	5 05 @ —	Do. Winter, unbl	1 46 @ 1 48
Mich. fan. brds	5 15 @ —	Do. Bleached	1 42 @ 1 50
Ohio, good brds	5 15 @ 5 25	Sleph. ref. bbl	78 @ —
Ohio, ref. hp. com.	5 10 @ 5 25	Lard Oil, S. & W	65 @ 95
Ohio, fan. brds	5 30 @ 5 40	**Oil-Cake—Duty: 15 ₩ ct. ad. v**	
Genesee, do	5 15 @ 5 25	Thin, ob. c. ₩ tn.	30 00 @34 75
Ohio, ex. brds	5 40 @ 6 00	Thick, round	27 00 @ —
Genesee, do	5 40 @ 7 00	Trowlsiron—Duty: Chesse 24; all others 15 ₩ ct. ad. val.	
Canada, sup	— @ —	Beef, Ms. cp. ₩ bbl	5 00 @ 5 25
Canadaex	5 15 @ 6 20	Do. do. City	6 00 @ 8 00
Brandywine	5 90 @ 6 00	Do. Mess, extra	11 00 @11 37
Petersburg City	6 00 @ 7 25	Do. Prime, City	4 00 @ 4 25
Rich. Country	6 00 @ 6 30	Do. Prime, City	4 50 @ —
Alexandria	5 55 @ 6 25	Do. do. Ms.	10 00 @20 00
Balt. Howard st.	5 50 @ 6 25	Pork, Ms. ₩ bbl	15 00 @15 50
Eye Flour	3 50 @ 4 25	Do. Prime	10 50 @10 62
Corn Meal, Jy	4 10 @ —	Do. do. Mess	15 50 @16 00
Brandywine	4 00 @ —	Do. do. clear	17 00 @ —
Do. do. Punch	4 00 @ —	Lard, O'Pitch, ₩ lb	10¾ @ 11
Fruit—Duty: 24 ct. d'd. 30. Dry F., ₩ ct. ad. val.		Hams, Pickled	8¾ @ 9¾
Rais. Sn. ₩ bx.	4 25 @ —	Shoulders, Pickl.	7¾ @ —
Rais. bch. ₩ 20	4 00 @ —	Beef Hams, in pickle and dried	18 @ 21
Cur'nts, Zte. ₩ lb	8 @ —	Beef, Sm'k'd, ₩ lb	10 @ —
Citron	18 @ —	Butter, Oran. Co.	22 @ 24
Alm. Sr. sft. sh	— @ —	Do. St. fair to pr.	13 @ 21
Do. Ivica, ss	11¾ @ —	Do. Ohio	11¾ @ 18
Do. Ste. ss	7¾ @ —	Cheese	8¾ @ 10¾
Do. shelled	22 @ 23	**Rice—Duty: 15 ₩ ct. ad. val.**	
Furs and Skins—Duty: 8 and 15 ₩ ct. for undressed and dressed.		Ord. to fr. ₩ cwt	3 25 @ 3 75
Beaver, pcht. ₩ lb	1 00 @ —	Good to prime	4 00 @ 5 25
Do. North. ₩ pce	75 @ —	**Salt—Duty: 15 ₩ ct. ad. val.**	
Do. Southern	— @ 75	Turk's Is. ₩ bu.	19½ @ 20
Do. Western	75 @ —	St. Martin's	— @ —
Otter, North, pr.	4 00 @ 4 50	Liv'pool gr. ₩ sack	— @ 1 60
Do. Southern	2 50 @ 3 00	Do. Fine	— @ 1 30
Red Fox, North	1 25 @ 1 50	Do. do. Ashton's	1 60 @ —
Raccoon, South	15 @ 25	**Seeds—Duty: Free.**	
Do. West'n, com	30 @ 40	Clover, ₩ lb	8 @ 8¾
Do. Detroit	22 @ 40	Timothy, ₩ tce.	1 60 @17 50
Mink, Northern	2 50 @ 3 00	Flax, Am. rough	1 50 @ —
Do. Southern	75 @ 1 00	**Shot—Duty: 24 ₩ ct. ad. val.**	
Martin, North	1 50 @ —	Drop Rifle ₩ bbl	— @ 5¾
Fur Seal, cl's. s. Hair, do	nom.	Buck comp. (do)	— @ 6¾
Goat, Cashm	65 @ 75	**Soap—Duty: 32 ₩ ct. ad. val.**	
Do. Mexican, ₩ lb	46 @ 48	New York, ₩ lb	5 @ 8
Deer, Texas, ₩ lb	18 @ 21	Castile	9 @ 9¾
Do. Arkansas	18 @ 21	**Spelter (Zinc)—Duty in Pigs, Bars, and Plates, 4; Sh'ts 15 ct. ad. val.**	
Do. Florida	16 @ —	Plates, ₩ 100 lb.	5 00 @ 5 12½
Grain—Duty: 15 ₩ ct. ad. val.		Plates, ₩ lb, once	5 @ 5¾
Wheat, w. G'bue	1 40 @ 1 50	**Spices—Duty: 4 and 15 ₩ ct. ad. val.**	
Do. do. C., new	1 36 @ 1 42½	Cassianuts, ₩ lb	10 @ —
Do. do. yellow	1 40 @ —	Ginger, Race	5½ @ 5¾
Do. Mich. wh	1 40 @ 1 50	Mace	37½ @ 42
Chicago, s	1 12 @ 1 14	Nutmegs, No. 1	45 @ 48
Mil. club	1 15 @ 1 16	Pepper Sumat	8½ @ —
Rye, Northern	86 @ 86½	Pimento, Ja. (o)	5½ @ 6
Corn, r'd yel	1 00 @ 1 02	Cloves (o)	7½ @ 7¾
Do. do. white	1 00 @ 1 01	**Sugars—Duty: 24 ₩ ct.**	
Do. South. wh	1 01 @ 1 03	St. Croix, ₩ lb	— @ —
Do. do. yellow	1 00 @ 1 01	New Orleans	— @ 8¾
Do. do. mixed	1 00 @ 1 02	Cuba Muscov	6 @ 8
Do. West, do	1 00 @ —	Porto Rico	6¾ @ 8¾
Barley	74 @ 88	Havana, White	9¾ @ 9¾
Barley Malt	85 @ 90	Havana, B. & Y	6¼ @ 9
Corn, r'd yel	1 00 @ 1 02	Manilla	— @ —
Do. do. white	1 00 @ 1 01	Stuarts' D. R. L.	9¾ @ —
Do. South. wh	1 01 @ 1 03	Stuarts' do. do. s.	9¾ @ —
Do. do. yellow	1 00 @ 1 01	Stuarts' do. do. g.	9¾ @ —
Do. do. mixed	1 00 @ 1 02	Stuarts' (A)	9¾ @ —
Do. West, do	1 00 @ —	Stuarts' ground ext. sug.	9¾
Barley	74 @ 88	**Tallow—Duty: 8 ₩ ct. ad. val**	
Barley Malt	85 @ 90	Am. prime, ₩ lb	10¾ @ 11
Corn, r'd yel	1 00 @ 1 02	**Teas—Duty: 15 ₩ ct. ad. val.**	
Do. do. white	1 00 @ 1 01	Gunpowder	28 @ 40
Do. do. mixed	1 00 @ 1 02	Hyson	25 @ 60
Hides—Duty: 4 ₩ ct. ad. val.		Y. Hyson, mized	17 @ 38
B. G. & B. Ayres 20x24 lb ₩ lb	26 @ —	Hyson Skin	10 @ 22
Do. do. gr. s. G.	12 @ —	Twankay	10 @ 32
Orinoco	23 @ —	Ning & Oolong	19 @ 50
San Juan	21 @ 21½	Powchong	19 @ 22
Savanilla, etc.	16 @ —	Ankoi	22 @ 25
Maracaibo, s&d.	16 @ 22	Congou	25 @ 28
		Tin (Zinc)—Duty: Pigs, Bars and Block, free; Plates and Sheets, 8 ₩ ct. ad. val.	
		In sheets	7¾ @ 8
		Sheeting, W.	— @ —

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